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THE OPERATION OF THE SON OF GOD IN NATURE AND IN GRACE.

EIGHT LECTURES DELIVERED BEFORE THE UNIVERSITY OF OXFORD IN THE YEAR 1882

ON THE FOUNDATION OF THE LATE REV. JOHN BAMPTON, M.A.
CANON OF SALISBURY

BY

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EXTRACT

FROM THE LAST WILL AND TESTAMENT

OF THE LATE

REV. JOHN BAMPTON,

CANON OF SALISBURY.

—— "I GIVE and bequeath my Lands and Estates to the "Chancellor, Masters, and Scholars of the University of "Oxford for ever, to have and to hold all and singular the "said Lands or Estates upon trust, and to the intents and "purposes hereinafter mentioned; that is to say, I will and "appoint that the Vice-Chancellor of the University of Ox-"ford for the time being shall take and receive all the rents, "issues, and profits thereof, and (after all taxes, reparations, "and necessary deductions made) that he pay all the re-"mainder to the endowment of eight Divinity Lecture Ser-"mons, to be established for ever in the said University, and "to be performed in the manner following:

"I direct and appoint, that, upon the first Tuesday in "Easter Term, a Lecturer be yearly chosen by the Heads "of Colleges only, and by no others, in the room adjoining "to the Printing-House, between the hours of ten in the "morning and two in the afternoon, to preach eight Divinity "Lecture Sermons, the year following, at St. Mary's in Ox-"ford, between the commencement of the last month in Lent "Term, and the end of the third week in Act Term.

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"Also I direct and appoint, that the eight Divinity Lecture "Sermons shall be preached on either of the following Sub- "jects—to confirm and establish the Christian Faith, and to "confute all heretics and schismatics—upon the divine au- "thority of the holy Scriptures—upon the authority of the "writings of the primitive Fathers, as to the faith and prac- "tice of the primitive Church—upon the Divinity of our Lord "and Saviour Jesus Christ—upon the Divinity of the Holy "Ghost—upon the Articles of the Christian Faith, as compre- "hended in the Apostles' and Nicene Creeds.

"Also I direct, that thirty copies of the eight Divinity Lec- "ture Sermons shall be always printed, within two months "after they are preached; and one copy shall be given to the "Chancellor of the University, and one copy to the Head of "every College, and one copy to the Mayor of the city of "Oxford, and one copy to be put into the Bodleian Library; "and the expense of printing them shall be paid out of the "revenue of the Land or Estates given for establishing the "Divinity Lecture Sermons; and the Preacher shall not be "paid, nor be entitled to the revenue, before they are "printed.

"Also I direct and appoint, that no person shall be quali- "fied to preach the Divinity Lecture Sermons, unless he hath "taken the degree of Master of Arts at least, in one of the "two Universities of Oxford or Cambridge; and that the "same person shall never preach the Divinity Lecture Ser- "mons twice."

PREFACE.

THE object of the following Lectures is to exhibit, in outline, the twofold Mediatorial Character which belongs to the Eternal Son of God, as the sole Means wherethrough the *ad extra* action of the Godhead has ever proceeded.

Assigning to Him alone, as Holy Scripture does, the great function of Mediation between the Infinite Godhead and the Universe; regarding Him, the Personal Wisdom and Word of the Father, as the one channel through which the Holy Spirit, Who is revealed as the Life and Power and Energy of the Godhead, has ever flowed forth, both in the act of Creation and upon things created, for their continual maintenance in being and for their development, we distinguish between (*a*) His Creative and (*b*) His Redemptive, or New-Creative Mediation. Roughly speaking, this division corresponds to the customary distinction between Nature and Grace; and were we limiting our view of the august Work of the Son of God to His relations with fallen man it might suffice to adopt that customary distinction, and to confine ourselves to His redemptive action only. Looking, however, at His Work and Function in a wider view, and at an earlier stage, as the Λόγος ἄσαρκος, i. e. as He has operated in the invisible angelic world as well as upon Mankind, and upon Mankind before the Fall as well as since, we perceive that that distinction did not at first exist. The first Creation was a Creation *in grace*, both of angels and men. The distinction between Nature and Grace, between the Natural and the Supernatural, did not exist. The Natural was supernatural, the Supernatural was natural. At least they co-existed, if they were not indeed identical; the Supernatural enveloping and interpenetrating the Natural.

Such would seem to be the true, the ideal, the normal condition of created life, to be one day realized in the Consummated State. The entrance of sin it was that created for Man, and in man's thought, the sharp division between the Natural and the Supernatural, between Nature and Grace. The higher endowments of creaturely life in close conscious communion with God were cut off by the alienation induced by sin. The lower elements remained, constituting Man's natural life and powers; so-called because they are those which belong to him by birth, and put him in relation with that visible world around him which we call *Nature*.

Hence arose the necessity for the One Mediator to undertake, beyond His original creative function, a Redemptive function also. This involved in fact a New Creation, a Regeneration; and necessitated, for its ultimate effectuation, that Incarnation of the Eternal Son, which had been conceivable, possible, even probable, as the predestined means of the Consummation of Creation, in its union with the Creator, even apart from sin. But it will be my endeavour to show, that, in an inferior and preparatory way, the One Mediator, in His love and pity for our fallen race, as the One Being to Whom of natural right the function of Redemptive Mediation necessarily belonged, was continuously exercising that redemptive function, though after a veiled manner, from the very first beginnings of human history until *the fulness of the times* was come. We are not to wonder at the, to us, seemingly slow movement of Him to Whom *a thousand years are as one day*. Science requires us to assume the lapse of long ages of preparation before the first creation of Man upon the earth. This protracted evolutionary process may well prepare us, by way of analogy, for the long recorded preparation for the New Creation of Man through the Incarnation.

Viewing the work of Christ in this way we seem to gain a grander idea of the Purpose of God in His making of Man *in His own Image*, and a firmer grasp of the magnificent

Personality of the Eternal Son, and of His function as the central force in all History, and the ultimate Judge, as He is the present King, of men. We rise also to worthier thoughts of the glories of that New Creation for the realization of which so stupendous means have been employed; to worthier conceptions of the destiny of Man as united to God through the One Mediator, and so filled with the Life and Power and Energy of God.

So regarded, the Christian Theology stands forth as indeed a worthy Revelation of God, full of deep inner hopefulness and joy. Its cardinal truths of the Trinity and the Incarnation find their due and necessary and satisfying place in our thoughts about God and His relation to us. It is seen, further, to include a true and most cheering Anthropology, which adopts all the certainties of Science, and co-ordinates them in their due place and proportion. It helps in this way not a little to the removal, or relief, of many difficulties which oppress the modern mind from the darker side of life as naturally viewed, its sadness, its apparent disappointing waste.

The days of Unitarianism, Deism, or Theism, as possible forms of final and permanent thought and belief for thoughtful religious men, are past. It will more and more be seen that there is no standing-ground between the Catholic, i.e. the Nicene, Faith, and blank Agnosticism for the polished and refined, or a coarse Materialist Communistic Secularism—socially and politically dangerous—for the rest; however at once intellectually unsatisfying and untenable (in the last resort and when fully thought out), and also morally hopeless and degrading, both forms of the latter alternative must be.

Unitarian thought and the more religious forms of Deism have laid usually much stress on the 'Fatherly' character and loving goodness of God. Rightly enough; but they have seemed to suppose that an earnest faith in these Divine Attributes removed the moral and intellectual ground and

necessity for a strictly Atoning and Redemptive Work, or, indeed, for any idea of Mediation at all as exercised by Christ. They have argued back from the parental relation and feeling among human beings to its existence in the Divine Being, as the reflex of what we ourselves are conscious of in our own best and deepest selves. The argument is, to a certain extent, true and sound; for it is of the nature of analogical reasoning that it may be applied in illustration either way. That God is like Man is true, as well as that Man is like God. But it is far more deeply and cogently true that it is the human Fatherhood that is the reflex of the Divine, not *vice versa*. It was the mistake of Arius to argue as if the human Fatherhood were the original, and must rule and limit our conception of the Divine. On the contrary, quite apart from and antecedent to any such faint finite imperfect reflection, God is, in Himself and by His very essential Nature, and prior to Creation, a Father; and that, not in any merely analogous sense, but in the strictest and most perfect, the only perfect and absolutely true sense. This thought the Catholic Faith, adequately interpreting the Bible Revelation of God, gives to us who sorely need it, in the stress of life, and in view of the anguish around us from the sight and sympathy of which we cannot quite escape, though we should harden our hearts against it with an armour of threefold brass. The thoughtless or the prosperous, the indifferent or the protected classes—the men and women who, from will or from circumstance, are cut off from wholesome contact with their fellows, and know not, or only by hearsay, what human life can sink to among the unhappy multitudes of our great modern cities—these may escape the felt necessity of having a faith, intellectual or moral, one way or the other, positive or negative, as to God and His relation to Man. But others there are whom sympathy, or duty, or circumstance has compelled to look beneath the surface of our hollow civilization, and to gaze into that deepening abyss of misery-producing sin and sin-producing misery with which,

especially in these days of selfish and narrow party-government, all merely secular methods are so ludicrously powerless to deal. These know full well that, as truly as nothing but the supernatural forces of real and full, that is, of Catholic Christianity can supply any sufficient remedies for these evils, so, equally truly, the mere intellectual and moral contemplation of the problem they present must, when pursued to the end, lead to either the acceptance of the Faith and hopes of Catholic Christianity, as the only tolerable intellectual solution, the only possible moral stay, or else to a condition both of heart and mind which is something other than human; to a life of the sheerest selfish worldliness, or worse; to a life whose sole principle is, practically, *Let us eat and drink, for to-morrow we die*, and from which, in the end, intellect as well as heart is stamped out.

A persuasion that even among those who are Catholic Christians, and who heartily embrace and hold fast the Nicene Faith, there are many who have not fully entered into the height and depth of their glorious inheritance, nor really proved its applicability in face of the difficulties, speculative and practical, which meet us in modern life, has led to this present work. The larger view of Christ's operation in the field of history, and in the world of man from the beginning, which, within such limits as were allowed, I have, however humbly and insufficiently, endeavoured to present, does seem to me a real stay of faith, a contribution, such as is quite congenial to the purpose of Canon Bampton's foundation, to the Evidences of the truth of the Christian Religion.

Among genuine and candid seekers after truth, the Christian faith needs only (I am persuaded) to be seen and known to be accepted. But, for it to be thus seen and known, partial presentations of it will not suffice. It cannot be doubted that among the many deteriorating effects of 'our unhappy divisions' a weakened and inadequate presentation

of Christianity (even intellectually regarded) must be included. Men have pulled the Faith in pieces; parties have appropriated this or that portion which was to them more congenial or attractive, and have become by their mere partisanship prejudiced against other portions of the common Truth which were more specially upheld and asserted by others: while the partisan maintenance of even important and necessary truths (whether it were Justification by faith or the need of Sanctification, or the efficacy of Sacraments, or the primitive truth about the state of the departed, or the constitution of the Church as the Kingdom of God) has tended to their exaggeration, distortion, or even caricature. The Catholic Church herself, in all her branches, has suffered from these causes. The total effect on the maintenance of the Christian Faith in the world has been disastrous.

Hardly less to be lamented, as a further result of division and controversy among Christians, is the diversion and waste of power, of time and interest, which might otherwise have been profitably spent in, what is so greatly needed, that deeper, closer, calmer, and more philosophic study of the Christian Faith as a whole, and of the inspired Scriptures, whereby the great Christian Society should *bring out of her treasure things new as well as old*; should set, if need be, old truths in a new light, show their applicability to the more trying conditions of our complex modern life, and bring forward into their due prominence, whether in her own consciousness or in that of the world in which and for which she exists, those truths (and such we are persuaded there are) which belong indeed to the original deposit, but are yet latent in the pages of the Bible, unrealised, or at least, so far, not applied. In the department of Eschatology, for example, there is much, very much, yet to be done in this direction. Here, as in other subjects, it is the candid patient labour of many thoughtful and believing minds, and their calm and forbearing comparison and correction of re-

sults, that are required, to arrive, in the end, under the good guidance of the Holy Spirit of God, at precious and practically profitable and influential truth.

What is, perhaps, more needed than anything else at the present time, to deepen, to give breadth and continuity to, theological thought amongst us, is a deeper, closer, and completer, study of the *Old Testament Scriptures.* Some have almost seemed to think that the gift of the New Testament had rendered the Old superfluous; that since the fuller revelation of God in Christ all was useless and antiquated that had gone before. No greater mistake could be made in Theology; not only because we cannot dispense with the Old Testament in the general argument for Christianity, but also because the revelation contained in it—which is also, in a very true sense, a revelation of God in Christ—is not itself exhausted in leading up to and preparing for the New Testament. The present generation, in this country as elsewhere, has seen much done alike for the criticism and for the exegesis of the New Testament; and there are indications that the study of the Greek Language has advanced as far as it ever will. There are now but few passages in the New Testament of which the rendering, given the Greek Text, is doubtful or obscure. But the recent Westminster Revision, with its many unwarrantable—it may, in some cases, almost be said, its demonstrably untenable—alterations, from an insufficiently balanced view of authorities, and from the unwholesome method of settling such questions by majorities in too large a body, has shown that there is much still to be done for the permanent settlement of the Text.

With the Old Testament the case is different. Of the Text, it may be, perhaps, true to say, there is at once far less material and far less occasion for any reconsideration; though there is yet a large field open in the determination of the relation of the Septuagint Version to the Hebrew Original. But as regards the Translation, and the clearing up of pass-

ages and phrases at present wrongly rendered or obscure, or even wholly unintelligible, there is much yet to be done. A correct and adequate exegesis must, of course, wait for this, and for a fuller and more generally diffused knowledge of the original languages and their cognates than exists at present. Let us hope that we are on the way to this. Let us hope that the Revised Version of the Old Testament may mark a great step onward; and that, with other benefits, this generation may be delivered from the mostly misleading arbitrariness of chapters and verses in either Volume, and may have seen the last of the enormity of presenting Isaiah in such an outward form as that in which most of us had to make our first acquaintance with him[1]. Let us hope also that the students of the future will begin with a stimulating, if a humbling, sense of how much yet remains to be done, in the way of close and fruitful study of the Old Testament as a whole, and of the Psalms and the Prophetic portions in particular: how much towards the settlement of the true principles of interpretation, especially, for example, of the symbolic and hyperbolic language of Holy Scripture, and towards the making such principles generally known and understood, when settled, and towards the clearing of the true view of Prophecy, Messianic or otherwise, if indeed there be any Prophecy which is not Messianic.

Further, let us hope that the study of the Old Testament will be earnestly taken up by those who know and feel that, except to Christian faith, it is and must remain a sealed book; a book in the reading of which there is, and must ever remain, a veil on the faces of those who, from whatever cause, reject the historic Christ in Whom it is at once fulfilled and—not done away, but lifted to the full height of its glorious signifi-

[1] In the meantime I would earnestly commend to the attention of students and intelligent readers the beautifully printed *Revised English Bible*, edited by the Rev. Drs. Gotch and Davies, Jacob and Green. Eyre & Spottiswoode, London, 1877.

cance, and invested for ever with an inexhaustible interest. May they remember that it was in the lifelong knowledge of these Scriptures that they had lived whom yet the merciful Lord upbraided as *foolish, and slow of heart to believe,* whose understandings He had to open, *that they might understand the Scriptures, beginning at Moses and all the Prophets,* and *expounding unto them in all the Scriptures the things concerning Himself.* May they remember that, now as then, it is only the Divine Eternal Word Who, through His in-breathed Holy Spirit, can enable men to see clearly throughout the Bible its one great Subject, which is Himself, in Whose Light alone can we see light.

The believing Christian, however, in the outset, his faith may have been helped by the converging force of very various considerations, has, of course, *the witness in himself,* in his certain inward experience of the reality of contact with God and of supernatural grace, i. e. of the operation upon him of the Holy Spirit, in mind and heart, in answer to prayer. To honest enquirers Christianity may be defended on both historic and philosophic grounds. Our age needs both lines of defence. Perhaps the general English mind is more open to the historic argument; for it generally finds the concrete more congenial to it than the abstract. But of real thought on any subject there is little enough in the absurd hurry of modern life. And in the way of the effect of even the historic defence of Christianity there is the obstacle of the scanty knowledge possessed by most of the history of our Race, even so far as it is contained in the Bible, and their consequent disadvantage in estimating the force of the historic argument. It may, however, help some if they are led to regard the Bible in its true light, namely, As the History of the Work of the One Mediator as the 'Educator' of Mankind, the Record of the gradual progressive development of that Work, from Paradise to Pentecost. Throughout that long and chequered history, the Christ, the Eternal Word,

Whose Incarnation was foreshadowed as well as predicted from the first, is at once the Author and the Subject of the Revelation; throughout it, and beyond it, for the Olivet Discourse (*St. Matt.* xxiv. and xxv.) and the Apocalypse carry us on to the predicted Consummation of the pre-Christian Age in the Judgment of Jerusalem, while the latter chapters of the last Book of the Bible, compared with the parallel earlier utterances of Christ Himself—the real author of the Apocalypse also—place us at the right view-point for our present Dispensation—the Millennial *Times of the Gentiles*—and disclose sufficiently, though in general outline, its career, the main features of its close, and its glorious results in the *new Heaven and Earth.* Such a view gives the necessary unity to Revelation and to the Bible as its Record; and, by bringing out distinctly its *progressive* character, meets at once many difficulties, or rather anticipates and forestalls them.

In the face of unbelief, amid whatever drawbacks from the weakness of faith or the imperfection of life among Christians, or from their grievous dissensions, the Religion and the Society of Christ stand out through nearly nineteen centuries as tremendous facts; facts lodged in the very centre of the active moving world, and of its activities; facts that cannot be denied or ignored, facts that must be accounted for in the past, that must be reckoned with in the present; facts which enshrine a spirit and a force which are found, and ever will be found—else must the lover of mankind despair indeed—to be, in the face of whatever opposition, incompressible, indestructible, Divine.

P. G. M.

North Cerney Rectory, Cirencester,
August, 1883.

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LECTURE I.

THE CREATION OF ALL THINGS THROUGH THE SON OF GOD.

St. John i. 3. Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν. (All things came into being through Him, and apart from Him came not into being even any one thing that has come into being.)

1. It is a deep truth that *Pectus est quod facit theologum* (It is the heart that makes the theologian). It is 'the Peace of God which passeth all understanding' that keeps us in the knowledge and in the love of God; in both, if in either. And the peace of God is that inward condition in which the soul, embracing heartily the essentials of Christian Faith, rests with entire confidence on the revealed love of God in Christ, and, yielding itself back to God with answering love, desires before all things that His Will may be done 'in earth as it is in heaven.' This is the condition of the children of God, wrought in them by the Holy Ghost, the Comforter, the Sanctifier, the Enlightener, without Whose help there can be no true knowledge of the things of God. His Presence in the Soul, the accompaniment of the indwelling therein of Him Who is 'our Peace,' keeps both heart and mind 'in the know-

ledge and love of God and of His Son Jesus Christ our Lord.' But, in the growth of the Christian Life within us, each helps on the other, and tends to increase it in mutual reaction. The love of God, the will to do His Will, the accompaniment of each approach towards even the barest thought of Him by a reverent longing, by the impulse of adoration, these are the first elementary conditions of any real knowledge of God. Where these are absent, there, although the very highest themes that can engage the human intellect may be treated of, and with the highest reach of power whereof that intellect, learned, thoughtful, and informed, is capable, the discussion yet becomes but one of mere empty names, representing different ideas to different thinkers, and wholly barren of results of any value either intellectual or moral. Where they are present the intellectual and spiritual vision of Truth, though necessarily imperfect as to both extension and intension, is clear in itself so far as it reaches, and in its gathering strength furnishes ever fresh motive and material for adoring love.

It is by this reaction of heart and mind on each other that a faith, warm to the height of an absorbing passion, and rational and intelligent to the utmost reach of those faculties which 'the Father of Lights,' our Creator, has given us, is nourished and sustained.

For 'in order to the searching of the Scriptures, and the drawing therefrom of true Knowledge, there is need of a good life and a pure soul and the virtue that is according to Christ, in order that the mind, making

its way thereby, may be enabled to attain and to apprehend the things after which it reaches forth, so far as it is possible for the nature of man to learn about God the Word. For without a pure mind and the imitation of the life of the Saints would not any one be able to comprehend the writings of the Saints' (*St. Athanasius on the Incarnation, chap.* 57).

Therefore, at the outset, I would pray in the words of the illustrious Bishop Bull at the opening of his great work in defence of the Nicene Faith:—

Te vero Sanctissime Jesu, aeterni Patris co-aeternum Verbum, ego peccatorum maximus, servorum Tuorum minimus, supplex veneror, ut huic labori meo, in honorem Tuum sanctaeque Ecclesiae Tuae utilitatem (Te καρδιογνώστην testor) suscepto, benedicere, meaeque imbecillitati in hoc gravissimo negotio pro immensa Tua misericordia, atque in Tui amatores propensissima voluntate subvenire atque opitulari digneris. Amen.

[O most holy Jesus, the Co-eternal Word of the Eternal Father, I, the chief of sinners, and the least of Thy servants, do humbly beseech Thee that Thou wouldest vouchsafe to bless this labour of mine, undertaken (as Thou, O Searcher of hearts, dost know) for Thine honour and the good of Thy holy Church, and to succour and help mine infirmity in this most weighty work; for Thine infinite mercy's sake, and Thy most ready favour towards them that love Thee. Amen.]

2. It need hardly be said to a Christian congregation, that our intellectual powers, finite as they are in their scale, and hindered as they now are in their action,

especially on moral and religious subjects, by their association with a nature morally corrupt and degenerate, are yet God's own precious gift to us, part of our likeness to Himself, and so are to be used, and not cowardly and faithlessly suppressed, in our approaches to Him 'in knowledge of Whom standeth our eternal life.' The Christian believer need not think it a worthy sacrifice to God to withdraw the reverent action of his mind from any subject-matter of thought, even the very highest. On the contrary, he thinks it his religious duty to press it. He does not fear that the action of Reason must of itself be hurtful to faith. Such fear, from his stand-point, seems really as irreverent and profane as it is groundless. He accepts certain data, the fundamental cardinal Truths of Natural and Revealed Religion, as he feels himself, even intellectually, constrained to do by the cumulative converging force of a vast mass of considerations of very varied sorts, rational, moral, or mixed, *à priori* or inductive, historic, or growing out of his study of himself, his own subjective constitution, his moral and spiritual necessities and aspirations. But in these data he finds an inexhaustible field for the exercise of the very highest and most delightful thought; while, in the standing results of such thought, in the sublimely coherent and satisfying view of God, of Nature, of History, and of Man, so opened up, he finds further strong confirmation of the truth of those data themselves.

Compare *Dorner, Person of Christ, Vol. I, Preface, p. viii.* 'Whoever reveres Christianity as accordant with the

highest reason, must also presume a progressive unfolding and strengthening of Reason through the power of Christianity, and that no term can be fixed for Reason in this advance. If in Christ be found, as Theology must hold to be the case, the key to the world's History, and the solution of all enigmas, it is not humility, but a self-willed inactivity, to refuse to seek how we may ever better and better apply this key for the resolution of all mysteries.' And *Ibid., Introd.* p. 73. 'It is the tendency of the Christianity, which has through the Holy Ghost become subjective, to penetrate the whole sphere of the soul; and the man who should attempt to except the knowledge department from that, and to abide in simple immediate belief, would subject belief itself, which has already knowledge as an element in it, and thereby consecrates the knowledge faculty itself, to similar infirmities with those which we see arise where faith does not pass over into practice, but seeks to hold this sunk in itself. .... The historical vocation of Christianity will not be satisfactorily fulfilled where men rest contented with being firm in the faith, with the deliverance of souls from the world, but only there where Christian knowledge, or science, is also held to be the work and vocation of the Church along with that.'

Also *Shedd's History of Christian Doctrine, Preface, p. v.* 'It is a common remark that a powerful statement is a powerful argument. This is true of the dogmas of Christianity. But there is no statement of revealed truth more clear, connected, and convincing, than that which it obtains in the gradual and sequacious constructions of the Church, from century to century. Let any one trace the course of thinking by the theological mind, upon the doctrine of the Trinity, e. g., and perceive how link follows link by necessary consequence; how the objections of the heretic or the latitudinarian only elicit a more exhaustive, and at the same time more guarded, statement, which carries the Church still nearer to the

> substance of revelation, and the heart of the mystery; how, in short, the trinitarian dogma, like Christian life itself as described by the apostle, "being fitly joined together, and compacted by that which every joint supplieth, maketh increase unto the edifying of itself" into a grand architectural structure,—let this process from beginning to end pass before a thinking and logical mind, and it will be difficult for it to resist the conviction that here is science, here is self-consistent and absolute truth. It cannot be that the earnest reflection of all the Christian centuries should thus have spent itself upon a fiction and figment. The symbol in which this thinking embodied itself must be the exponent of a reality. Such is the impression made, and such is the unavoidable inference.'

3. For us those data are the great primary truths about God, Father, Son, and Holy Ghost, which are embodied in the Catholic Creeds. The fact that these truths, reverently pondered, are seen to be in themselves so luminous and coherent, and, further, to go an appreciable way towards explaining the phenomena of Nature, of Man, and of historic Revelation, shews (it would seem) very forcibly their own impregnable truth. To the Christian they furnish a clue and a key to much that without them is, and must remain, a confused and inextricable, and, in its bearing on ourselves, our toilsome and suffering, our at best imperfect and unsatisfying lives, a truly painful riddle.

In any system which is short of the full Catholic Nicene Christianity many precious shreds and fragments of truth may indeed be attained to, which may, and do, nourish the moral and spiritual life in such souls as heartily embrace them with a faith that keeps

itself open to fuller convictions as they may be offered. But that full rounded satisfyingness, moral and intellectual, which is felt by the thoughtful Catholic believer to be so great a stay of faith, so great an assurance of truth, can belong only to the complete system of Revealed Truth. Towards this full conviction tends all hearty acceptance even of fragments of supernatural truth; for it is a necessary consequence of the coherency of a true system that the clear apprehension of even portions of it has a tendency to lead on the mind, which candidly pursues the trains of thought thus opened up, to the apprehension of further truths, and, ultimately, of the whole.

4. The true dividing line in thought as to this class of subjects is that between the acceptance of the Supernatural and its rejection. Given the Supernatural, the Catholic Scheme is possible. All will admit this. And the Catholic maintains that, rightly understood and fully apprehended, it is as certain as it, and it alone, is fully and intellectually satisfying. Objections and hesitations as to any parts of the Catholic Faith by those who are Christian believers are felt to arise, either from misapprehension as to what the Truth really is, i. e. from objection to something which is supposed to be intended but is not; or else from the presence, it may be quite unconsciously, of a way of looking at unfamiliar truths, against which 'our unhappy divisions' may have prejudiced their minds, that is rationalistic (so called), but really unbelieving. In the sectarian, and puritanical, and grievously miscalled 'evangelical,' rejection of certain Catholic Verities there

is much that is really due to this cause. And where it exists outside, and in antagonism to, the organization of the Church, it has shewn historically an unmistakable tendency to work gradually downwards towards the ultimate rejection of the Supernatural, first by individual teachers and thinkers, and then by congregations and communities.

From whatever causes (and they are manifold) the rejection, or, if such an attitude of mind be really tenable, the neutral non-acceptance of the Supernatural is not uncommon in the present day. The tendency is more and more for the world to be divided between those who thus reject or ignore the Supernatural, and those who accept the Catholic Scheme of Revealed Truth as held by the Undivided Church, and stated in the Nicene Creed as completed at the Council of Constantinople.

5. In that document is enshrined all necessary fundamental religious truth. In their hold of that the three great branches of the Catholic Church are one. The baptized man who holds that is a Catholic Christian so far as his individual faith is concerned. Such an one should find his natural home, and the warm welcome of Christian brotherhood, in any portion of the three great Catholic Communions with which he may be, for the time being, in local contact. The ordained man must of course accept, in addition, the existing constitutional system, and the current practical teaching, of the communion in whose executive he seeks to work. But the first necessary steps towards the Re-union of Catholic Christendom, which, if Christianity is to hold

its own, is obviously the great need of the immediate future, will be the abandonment, at least to the extent of ceasing to insist upon them as necessaries, of all constitutional features which are not common alike to all three Communions, and the abolition of all express adhesion, subscriptionary or otherwise, except only to the Nicene Creed.

Let not this view be misunderstood, as if it were meant that the area of certain and precious truth is limited to the actual statements of this Creed. One purpose of these Lectures is to shew that, taking the foundation truths of this Creed as a key to unlock the Holy Scriptures, there may be shewn to be, beyond them, a large body of further truth, deeply interesting and deeply important; of truth which by its own beauty and consistency and by the way in which, to the eye of thoughtful faith, it lights up the whole field of History and of Prophecy, furnishes a strong *à posteriori* confirmation of the truth and strength of the foundation on which it is built, of the germ-truths from which it is developed. But these further truths, beyond those clearly expressed in the Creed, are not in themselves vital. They are not necessary to the personal spiritual life, or the union of the soul with Christ in and through His Church. They are not fundamental. They need not, and, if they need not they ought not, to be required of any as a condition either of membership or of office in the Church of Christ.

6. All vital and practical Religion grows out of a true conception of God, of His Nature, Being, Character, and Purpose; for on that depends our con-

ception of His relation to Creation, to Man, and to ourselves, and of our consequent relation and duty to Him.

It is from her strong instinctive over-ruling sense of this, as well as of what is due to God and abstractedly true in itself as a matter of Revelation, that the Christian Church has always so strenuously insisted on the necessity and importance of the doctrines of the Trinity and the Incarnation. These truths, which are in perfect harmony with Reason, though transcending reason, and undiscoverable without Revelation, she has ever felt to be no mere curious speculation, no cold abstract and unpractical refinements of a remote and over-subtle philosophizing, without bearing on character and life, and so admitting of being variously viewed by the subjective intellect this way or that, without danger or loss to the moral and spiritual nature. Far on the contrary, the great champions of the Catholic Faith, men like Athanasius, ever deeply felt that they were not contending for barren intellectual victories or even for Truth in the abstract (though that is precious), but were fighting really (not to mention the honour of God) for the moral and spiritual welfare, for the joy and comfort, ay, for the possibility of the patient endurance without apathy and despair in their every-day life, as well as for their hopes of an eternal hereafter, of the poor and the uninstructed, the toiler and the serf, the woman and the child. It was the late Frederick Denison Maurice who said that St. Athanasius 'asserted the eternal generation of the Son not as a dry dogma, but as a living

principle in which every child and peasant was interested' (*Letter to Dr. Jelf*).

I adopt with gratitude the following passage from the Bampton Lectures of 1879 (by the Rev. Henry Wace):—'It is from this point of view that the Creeds of the Church are to be approached, and when they are placed in this light, all the appearance of mere speculative dogmatism, which is attributed to them by scepticism, at once melts away, and seems scarcely to need refutation. They are not mere abstract statements respecting the nature of God. They embody the most moral, the most human, the most touching and affecting conceptions which can stir the depths of the heart. If the Creeds are the distinctive characteristic of the Christian Church, it is not because Alexandrian metaphysics, or any mere theological speculations, had elaborated theories about the Divine nature. That was the work of the Gnostics, of the Arians, and of similar heretics. It was because, as a matter of certain apprehension and most blessed fact, our Lord Jesus Christ, fulfilling in His life and death and resurrection the promises of the Old Testament, had revealed to men the image of a God of infinite love and light, had brought that God home to them in their very flesh and blood, had assured them of reconciliation and union with Him, had offered Himself as a propitiation for their sins, and in answer to their prayers had bestowed on them a grace and power, which they felt in daily experience to be the first-fruits of redemption. It is the whole of Christian life, the whole of that intense moral and spiritual illumination we have been contemplating, which constitutes the background of the creeds, and bestows on them their vital force and reality. The revelation of God, as we have seen in previous Lectures, was the life of faith from its earliest dawn—the strength of Abraham, the hope of the Prophets, the sum and substance of the life of our Lord. In Him, His life, His

> death, His resurrection, His ascension, it had become the daily food of Christian souls; and when, in Arianism, the last and most subtle attempt was made to divide Him from God, and thus to prevent us from feeling that, in union with Him, we were in union with God, it was not the Christian intellect, so much as the Christian heart, that revolted. It was this impulse which animated St. Athanasius. The spirit which really moved him may be perceived in his treatise *De Incarnatione Verbi*, written before the controversial period of his life, and of which the central idea is the recovery, through Jesus Christ, of the glorious image of God which the human soul had lost. It was probably to the intense devotion of St. Antony to God and Christ, as much as to the schools of Alexandria, that he owed his inspiration.'

7. If to any, devoid of the humility and of the living faith which are at once the condition and the consequence of that inward illuminating presence of the Holy Spirit of God without which there can be no true grasp of theological truth, such doctrines have been, even in their orthodox statement, the subjects of a mere intellectual exercise, they have ever been worse than barren. They have tended, under such absence of real spiritual life, to become perverted, distorted, and depraved, and so untrue even in their intellectual statement. For spiritual and supernatural truth, if it is to be to any even abstractedly and intellectually true, apart from its influence on practice, must be 'spiritually discerned.' On such subjects only the 'unction from the Holy One,' operating as well on the intellectual as on the moral elements in the complex unity of Man's nature, can give the true knowledge of divine things, the living growing knowledge which

St. Paul calls ἐπίγνωσις. This kind of knowledge is the result of the gift of 'the spirit of wisdom and revelation' by which the eyes of our understanding are enlightened (*Eph.* i.). And of this gift a genuine moral sympathy with the Will of God is the necessary condition; for only 'if any will to do the Will of God shall he know of the doctrine.' Only to 'the pure in heart,' to those (that is) whose will is in sincere endeavour attuned to God's Will, does the promise belong that they shall see God in either the humble partial knowledge, 'through a glass darkly,' which belongs to this the pilgrimage of our exile, or in the open vision 'face to face' hereafter in the Fatherland, in the 'City which hath foundations.'

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8. 'There is but one living and true God. . . . And in unity of this Godhead there be three Persons, of one substance, power, and eternity: the Father, the Son, and the Holy Ghost' (*Article I*).

Christian Religion begins with an intense grasp of the Unity, that is, the Only-ness, of God. The Catholic believer does not admit the use of the term 'Unitarian' as in itself expressive of an idea of God antagonistic to his own; for his belief in the Trinity of Persons is not only consistent with but demands the antecedent fundamental verity of the absolute and indivisible Unity of the Divine Essence, a verity which underlies his whole conception of God and of Religion. He is as essentially Unitarian as he is Trinitarian. But any presentation of the thought of God which is negatively Unitarian, (that is, Unitarian without being at the

same time Trinitarian, as, for example, in Mohammedanism, Socinianism, Deism, or Theism,) he rejects as essentially inadequate, untrue, impossible. The Jewish Old Testament belief was not (as we shall see) Unitarian in this negative sense. It simply asserted the Only-ness of God, the Uniqueness, the Singularity of God, regarded *ab extra*, as well as the Unity (though this was naturally less insisted on) *ab intra*. But neither the one nor the other is so asserted in the Scriptures of the Old Testament as to exclude the conception of Plural Personality within the Godhead. On the contrary, they rather, when closely examined, suggest it. They are not only consistent with, they prepare the way for, the Christian beliefs of the Trinity and the Incarnation.

The Only-ness of God is one thing, and is a necessary truth even of natural reason; for it flows necessarily from the primary conception of God as the Infinite, the Absolute, the Self-existent Being, as a Pure Spirit locally incomprehensible (*immensus*). The Loneliness of God is altogether another thing, and to deny the Plural Personality, to assert the personal singularity, of God is to assert the Loneliness of God. Such an assertion presents us with the essentially cold and sterile conception of a sterile being, a God from whom the attribute of Fatherliness is essentially and eternally absent; who is, and ever must be, set at an unapproachable and unrelated distance from all other being; whose existence is indeed incompatible with the existence of any other forms of being. For such a conception of God renders the actual fact of the existence

of other beings than Himself unintelligible and absurd, and tends to resolve itself into the conception of a mere blind force, a Fate or Destiny, or even practically, for man, to blot out the thought of God altogether, and land him in, at best, Agnosticism.

9. Glorious indeed in its contrast to a thought so barren is the faith of the Christian in One Who is, essentially and by His very Nature, a Father. We worship One Who could not be otherwise, and so was always and eternally a Father, in the strictest, fullest, and most perfect sense conceivable, in such wise that all other Fatherhood in created life follows from, grows out of, and is the partial and imperfect reflection of His essential and perfect Fatherhood. Our God is Love; and Love is a relative term, and implies immediately and necessarily an object of love, and that object a Person; and love, to be perfect, must be between Persons perfect and equal. Wherefore, by an Eternal Generation from the depths of the Divine Fecundity, Which is the source of all Life, there is eternally begotten an Only Son, Who is the forth-flashing Brightness of the Father's Glory, the Very Image or Impress of His Person, the Likeness, the perfect reproduction, the adequate expression, of the Invisible God, and so a satisfying object of His Love, a Beloved Son, in Whom He is eternally well-pleased, for in Him He eternally contemplates the perfect reflection of His own glorious Nature and Attributes.

So strict is the Substantial Oneness of the Son with the Father that the Son is the Word of the Father, the Logos, the Thought, the Reason, the Wisdom, of

the Father; and so the Means wherethrough the inner Will and Purpose of the Godhead has passed outwards into realization.

10. The Father has ever worked through the Person of the Son. The Son is THE ONE MEDIATOR, acting from and for the Divine Nature towards all else that is. This Mediatorial Character and relation, which it is the purpose of these Lectures to set in a clearer light, belongs to Him as involved in His Filial Relation; that is to say, it flows out of that relation naturally and necessarily so soon as the fact of Creation is added to the primary fact of God. To use the language of scientific Theology, it is an 'economical' function and relation; but it rests on an anterior ontological and metaphysical relation. It is not a part of His Filial Personality as necessary *à priori* to its constitution, but it flows from it. The thought of Mediation becomes necessary as soon as from the absolute thought of God we pass to the related thought of Creation, and *the Bible Revelation distinctly attaches that Mediation to the Person of the Eternal Son, in respect alike of the Works of Creation, of Administration, and of Redemption.* This is the truth which, under the guidance of Holy Scripture and of Catholic Theology, it will be our endeavour to trace as it is exhibited, at least in its grand outlines, in Nature and in Grace. The task has been undertaken in the belief that the full reach and scope, in depth and height, of the aggregate intimations of Holy Scripture on the subject have been very generally only imperfectly apprehended and insufficiently taken account of; and in

the hope that, in the course of our work, considerations may be suggested which may be helpful towards meeting some current difficulties; or, at any rate, may open up to the thought of reasonable faith, and of faith-quickened reason, such a view of the grandeur and coherence of the Bible Scheme of things as may at once confirm and extend, and uplift into a more glorious and confident hopefulness, the faith of thoughtful believers.

11. In the first place, however, it is necessary that we should remind ourselves of the necessity of keeping clearly in our thoughts throughout the distinction between the timeless and absolute, the properly eternal, the unconditioned and unrelated Existence of God in Himself, as He is in His inner Divine and inscrutable Being, and His Existence and Operation in relation to the Created Universe. So long as we think and speak of the Divine Being only as He is in Himself, there is no place for the thought of Mediation. And, further, as we dwell on the clear teaching of Holy Scripture, that it is ever through the Person of the Eternal Son that God is in relation to Creation, we must remember that the Mediatorial Character whereof we shall speak throughout is one whereby the Son, Con-substantial and Co-equal with the Father, operates, not by way of inferiority, though it be in connection with His Filial Subordination, not as a τρόπος ὑπάρξεως, or a necessary mode of his Subsistence, but by way of 'condescension' and 'economy.' For, conceivably, it had not been so, had no act of Creation ever taken place, had there never been anything but God. In a past Eternity,

before Time was, God, Father, Son and Holy Spirit rested in the Manifestation of Himself to Himself, blest in the overflowing Love of the Divine Persons each to other; yet contemplating all possible action, Creation included (since Creation did take place) as presently realized to Him in Whose Absolute and Infinite and purely Spiritual Existence there is no Past, Present, or Future.

12. The thought of Creation, so difficult a conception in itself, is rendered easier (so to speak) and more intelligible when viewed in the light of the revealed internal relation of the Son to the Father. That relation seems, we cannot indeed say to necessitate Creation, but at least to render it more probable and more explicable.

> There is much that is suggestive and valuable on this point in Dr. J. J. van Oosterzee's *Christian Dogmatics*, section lv., on 'God's Plan of the World.' (Hodder and Stoughton, 1874.)

Creation, that palmary and all-inclusive miracle, once admitted as the act of a Personal free-willing God, motived by supreme Love as well as executed by supreme Wisdom and Power, then the Revelation of Himself and of His Love by the Almighty in the narrower and more special and intimate sense to and through the hearts and consciences of men, culminating in the supreme Revelation of His Character in His Incarnate Son and in the New Creation, of which, as of the Old Creation, the Son is the Head and Centre, becomes natural, consistent, and probable. Certainly, as regards the Natural Creation, as soon as we think of

the Father as the Creator Whose inner Will has gone forth in a *Fiat* which has called into existence a whole Universe out of nothing, from that moment the language of Holy Scripture compels us to attach a Mediatorial Character to the Son. We use the term 'Mediator,' as esteemed theological writers have done before, in its strictly proper and derivative meaning of 'One who is a means of intercourse between two other parties, and through whom action passes from either to other,' a meaning much wider than its too commonly restricted application to Christ as the atoning and reconciling Mediator between Man, as fallen and sinful, and God His Maker. Mediation in this latter sense, as exercised by the Eternal Son, however specially necessary and unspeakably precious, is still a part of a larger whole. It is a special function of a larger office, a result of a wider Mediatorial relation in which He stands to unfallen as well as to fallen natures, indeed to all created existence. To regard in this way Christ's special atoning work, with its unspeakably touching circumstances of love-compelling tenderness exhibited in the extremest humiliation and suffering, is (we are persuaded) to take a truer and more firmly-grasping view, a worthier, because a more comprehensive view, and at the same time (if we may use the expression) a more intelligible view, of His whole relation to us. Such a view tends to satisfy more completely our sense of fitness with reference to His special work of Man's Redemption: while at the same time the sense of the inconceivable grandeur of His relation to the whole scheme of things cannot but overwhelm us the more

with wondering and adoring gratitude at the thought of His suffering Love for us. *Lord, what is man that Thou visitest him? and the son of man that Thou so regardest him?*

13. On this point Bishop Bull writes thus, 'We must note, in opposition to Bellarmine and other papists, that Hilary expressly affirms (as it is clear that the ancients taught in common) that our Saviour was a Mediator even in the giving of the Law, and previous to the Incarnation; and, therefore, is not a Mediator merely in respect to His human Nature, seeing that He had not as yet assumed it; and yet this is what they have earnestly maintained.' *Defence of the Nicene Creed*, IV. iii. 14.

Similarly Cardinal Newman, in his *History of the Arians*, II. 3. 2: 'Our Lord is called the Word or Wisdom of God in two respects; first, to denote His essential presence in the Father, in as full a sense as the attribute of wisdom is essential to Him; secondly, His mediatorship, as the Interpreter or Word between God and His creatures.' And again (II. 4. 5): 'Of the two titles ascribed in Scripture to our Lord, that of Logos expresses with peculiar force, His co-eternity in the One Almighty Father. On the other hand, the word Son has more reference to His derivation and ministrative office. A distinction resembling this had already been applied by the Stoics to the Platonic Logos, which they represented under two aspects, the ἐνδιάθετος, and the προφορικός, i.e. the internal thought and purpose of God and its external manifestation, as if in words spoken. The terms were received into the Church; the ἐνδιάθετος standing for the Word, as hid from everlasting in the bosom of the Father, while the προφορικός was the Son sent forth into the world, in apparent separation from God, with His Father's name and attributes upon Him, and His Father's will to perform. This contrast is

acknowledged by Athanasius, Gregory Nyssen, Cyril, and other post-Nicene writers; nor can it be censured, being scriptural in its doctrine, and merely expressed in philosophical language, found ready for the purpose.'

And the same writer, in a Christmas Day Sermon on the Incarnation: 'He is called the Word of God as mediating between the Father and all creatures; bringing them into being, fashioning them, giving the world its laws, imparting reason and conscience to creatures of a higher order, and revealing to them in due season the knowledge of God's Will.' *Newman's Parochial Sermons, Vol. II.*

Compare *Döllinger, First Age of the Church, Book II. Chap.* ii. 'The Son as His Image reveals the otherwise invisible Father, as the brightness of the sun is manifested in its rays. By Him and in Him (by a creative act of His Person) were all things made; as the Mediator of the Divine work He has formed the whole universe.' And again, 'He is the Only-Born of the Father, for He is the Word the Father has outspoken into separate personal existence out of the fulness of His Being, and by whom alone He speaks. This *Logos* was, and now is, the organ and medium of creation; by Him all was made, and He alone is life, and gives life, of body or of soul; for in Him all life is contained as its Principle and Fountain. As the Light of man He shone into the darkness which grew out of man's alienation from God, even before He was incarnated; but the darkness comprehended Him not, and when He came as Man to His own people the multitude of them rejected Him. The world, as the Apostles teach, was created not only by, but for, the Son, and for His sake; for He is its immediate End, in Him its every end is realised, and therefore has God given it Him for an inheritance, and put all things under His feet.'

And Martensen, *Christian Dogmatics*, § 125. 'As the mediator between the Father and the world, it appertains

to the essence of the Son not only to have His life in the Father, but to live also in the world. As "the heart of God the Father," He is at the same time the "eternal heart of the world," through which the divine life streams into creation. As the Logos of the Father, He is at the same time the eternal Logos of the world, through whom the divine light shines into creation. He is the ground and source of all reason in the creation, be it in men or angels, Greek or Jew. He is the principle of the law and promises under the Old Testament, the eternal light which shines in the darkness of heathenism; and all the holy grains of truth which are found in heathenism were sown by the Son of God in the souls of men. During His pre-existence, however, He was merely the essential, not the actual, mediator between God and the creature; for the antagonism between the created and the uncreated was as yet done away with merely as to the essence, not as to existence (*essentia*, *existentia*); the strife between God and the sinful world was healed merely in idea, not in life and reality. In His pre-existent state, therefore, the Son regards Himself as the One who is to come in and through history; who prepares beforehand the conditions under which the revelation of His love can take place, His incarnation in the fulness of the times can be effected, and the manifestation be made by which the idea of Him as the *mediating* God will attain complete realization.'

Hengstenberg also, *Christology*, *Vol. IV. Appendix III*, finds 'in the Old Testament the doctrine of a revealer of God, who is equal to God, and yet distinct from Him, a mediator between God and the world.'

14. The leading passages of Holy Scripture on the relation of the Eternal Son to the work of Creation are the following:—

1 Cor. viii. 6. Εἷς Θεὸς ὁ Πατήρ, ἐξ οὗ τὰ πάντα, καὶ

ἡμεῖς εἰς αὐτόν· καὶ εἷς Κύριος Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ. (There is One God, even the Father, out of Whom are all things, and we unto Him: and One Lord, Jesus Christ, through Whom are all things, and we through Him.)

Colossians i. 15. Ὅς ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως· ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαί, εἴτε ἐξουσίαι. τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται· καὶ αὐτὸς ἔστιν πρὸ πάντων, καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε. (Who is the Image of the Invisible God, the Firstborn of all creation: for in Him were all things created, the things in the heavens and the things on the earth, the visible things and the invisible, whether thrones or dominions or principalities or powers; all things (*or*, the whole universe) were created through Him and unto Him; and He is before all things and in Him all things consist (*or*, hold together).)

Hebrews i. 2. Δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν. (Through Whom also He made the worlds—*or*, ages.)

St. John i. 2. Πάντα δι' αὐτοῦ ἐγένετο· καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν. (All things came into being through Him: and apart from Him came not into being even any one thing that has come into being.)

> On these passages compare the following:—'The absolute universal mediation of the Son is declared as unreservedly in this passage from the First Epistle to the Corinthians, as in any later statement of the Apostle.' Bishop Lightfoot of Durham, *Colossians, Introd. III.* p. 122. *Third Ed.* 1879.

'The heresy of the Colossian teachers took its rise in their cosmical speculations. It was therefore natural that the Apostle in replying should lay stress on the function of the Word in the creation and government of the world. . . . All things were created through Him, are sustained in Him, are tending towards Him. Thus He is the beginning, middle, and end of creation. This He is because He is the very *image* of the Invisible God, because in Him dwells the *plenitude* of Deity.' *Ibid.* p. 116.

'Christ's mediatorial office in the physical creation was the starting-point of the Apostle's teaching, His mediatorial office in the spiritual creation is its principal theme. . . . If the function of Christ is unique in the Universe, so it is also in the Church. He is the sole and absolute link between God and humanity. Nothing short of His personality would suffice as a medium of reconciliation between the two. Nothing short of His life and work in the flesh, as consummated in His passion, would serve as an assurance of God's love and pardon. His cross is the atonement of mankind with God. He is the Head with whom all the living members of the body are in direct and immediate communication, who suggests their manifold activities to each, who directs their several functions in subordination to the healthy working of the whole, from whom they individually receive their inspiration and their strength. And being all this He cannot consent to share His prerogative with others. He absorbs in Himself the whole function of mediation. Through Him alone, without any interposing link of communication, the human soul has access to the Father.' *Ibid.* p. 117.

Again, on ἐν αὐτῷ, 'All the laws and purposes which guide the creation and government of the Universe reside in Him, the Eternal Word, as their meeting-point. The Apostolic doctrine of the Logos teaches us to regard the Eternal Word as holding the same relation to the

Universe, which the Incarnate Christ holds to the Church. He is the source of its life, the centre of all its developments, the mainspring of all its motions.' *Ibid., Notes on Col.* i. 16.

On δι' αὐτοῦ, 'As all creation passed out from Him, so does it all converge again towards Him. On the combination of prepositions see Rom. xi. 36. . . . He is not only the A, but also the Ω; not only the ἀρχή, but also the τέλος of creation. . . . . In the Judaic philosophy of Alexandria the preposition διά with the genitive was commonly used to describe the function of the Logos in the creation and government of the world . . . The Christian Apostles accepted this use of διά to describe the mediatorial function of the Word in creation,' not however as 'a passive tool or instrument,' which would be rather denoted by the simple instrumental dative ᾧ, but as 'a co-operating agent.' *Ibid.*

On εἰς αὐτόν, 'All things must find their meeting-point, their reconciliation, at length in Him from Whom they took their rise—in the Word as the mediatorial agent, and through the Word in the Father as the primary source. The Word is the final cause as well as the Creative agent of the Universe . . the goal . . as He was the starting-point.' *Ibid.* But the whole of Bishop Lightfoot's full notes on Coloss. i. 15–17 should be very carefully studied.

And Oosterzee, *Christian Dogmatics*, *Section* lvi. 6. 'It is an essential element in the *Christian* belief in creation that He Whom we confess as Redeemer was in His higher nature the mediate cause of the creation . . . These expressions (in the passages of Holy Scripture above quoted) can be taken in no secondary sense. . . . They are wholly in harmony with that which the Gospel proclaims concerning the nature of the Logos, and so much the better do they explain to us wherefore no other than the Christ is the centre of God's Plan of the world (§ lv.) and the Redeemer of a race to which He

originally stood in the closest relation. That which many a philosopher dimly conjectured, namely, that God did not produce the world in an absolutely immediate manner, but, some way or other, mediately, here presents itself to us as invested with the lustre of revelation, and exalts so much the more the claim of the Son of God to our deep and reverential homage.'

15. In considering these passages of Holy Scripture we observe that their force is greatly weakened and their meaning obscured by the rendering of the important preposition διά as *by* rather than *through* in our Authorized Version. In places where the work of Creation is alluded to passively, as in St. John i. 10, Ὁ κόσμος δι' αὐτοῦ ἐγένετο (The World was made by Him—*rather*, The World came into being through Him), the impression conveyed to an English reader is that of exact equivalence to 'He made the World,' whereas, in reality, they express the means rather than the primary Originating cause. But we see clearly that wherever anything further is said of the work of Creation, beyond the primary truth that it was the act of God as an Almighty Personal Agent, the Eternal Son is revealed as the Medium of His Action, the invariable and the sole medium, *without Whom was not anything made that was made.* (*St. John* i. 3.)

16. In that remote *beginning*, of which the opening words of the whole Bible as of St. John's Gospel tell us, in that beginning of all else that is outside the timeless existence of Him Who has no beginning, no end, even then, by a necessary and eternal existence

before all Creation, *the Word was.* His Uncreated Existence is the necessary antecedent condition of all created existence. He is in this sense πρωτότοκος πάσης κτίσεως, The Firstborn before all creation. (*Coloss.* i. 15. See on this Bishop Lightfoot's exhaustive note, and Dr. Liddon's Sixth Bampton Lecture.) The thought of an impersonal or uni-personal God creating anything might be almost described as theologically ἄτοπον, impossible, or at least unworthy of the Creator and the Creation alike. For the creature, at the highest, must necessarily be at an infinite distance beneath the Creator, and could never, of itself and by itself, however grand and vast, be a worthy and adequate exhibition of His Force, or a worthy object of His Love, Who is Himself Infinite. If the Power and Fecundity of God must express itself at all it must express itself worthily, adequately. It must beget that which is equal in Being and Essence to His own Infinity, perfect as Himself in moral attributes, complete in likeness to Himself, worthy and sufficient to have its Being in His Bosom, in a word, a Son. That posited, the minor, however stupendous, exhibition of the Divine Fecundity and Love and Life, in the evoking created existences out of nothing, is in due place, and becomes to our thought conceivable and natural. For the Love Which God is makes Him essentially Self-Communicative. And His primary and necessary and plenary Self-communication is the Eternal Generation of His Only-Begotten Son. We see then that St. Paul's statement that the Son *is before all things,* is more than a mere enhancement of the dignity of the Son.

In the connection in which it stands it amounts to a declaration that the existence of the Son is a necessary antecedent condition of the existence of anything else outside the Being of God.

17. God's lower Self-communication, of Himself as Being and Life, is to Creation. This is not essential or necessary from His very Nature and the Law of His Being, but springs from the superabundant overflowing of His Love. The Sight of God manifested is the overflowing joy of all intelligences in the proportion in which they are morally and intellectually capable of it. This is essential joy, for it is the Joy of God. In the Three Persons of the Ever-Blessed Trinity there is an infinite capacity of this supreme Joy. In an absolute and plenary sense the Father *knoweth the Son*, and the Son *knoweth the Father*, and as *the spirit of man which is in him knoweth the things of a man, even so the Spirit of God knoweth the things of God* (1 *Cor.* ii. 11). In the sight of Himself in a Perfect Son is the supreme overflowing Joy of the Father. In the sight of the Father is the supreme overflowing Joy of the Son. Only to the Divine Persons can this supreme Joy belong, for only the Divine has infinite capacity to know and to contain, to apprehend and fully to comprehend, the Infinite. But this joy might be communicated to inferior capacities according to their measure. The Love of God willed that it should be so communicated; and with that joy, and as an essential part of it, the answering attracted love towards God which the sight of Him compels: and, with that again, the movement towards God in a growing likeness to

Him on Whom the gaze of loving adoration is ever fixed; and, as a consequence of this, multiplied infinitely among the inconceivable multitudes of the countless worlds of an Universe of inconceivably vast extent, as a consequence of this, in the thought of the sum-total of creaturely happiness and of creaturely loving worship, so rendered possible, an increase of that (which admits of no increase), the Joy and the Glory of the adorable Author of all.

But this glorious result must be attained through the Son, the One Mediator. It is inconceivable without Him, apart from Him. In His Existence first, by an essential, and so eternal, act of Self-Communication of the One Original Being and Life, lay the possibility of further, though inferior, communication of being and life, and of consciousness of themselves and of God, to created and dependent natures.

And so Creation must be *through* Him, as the Thought, Reason, Wisdom, and, further, the Speech of God. For He is the Logos in both senses, ἐνδιάθετος and προφορικός (see above, § 13). The inspired use of the word to express His inner and eternal relation to the Father compels the further conception of a manifestation *ad extra*, in addition to that of His supplying *ad intra* the Manifestation of God to Himself.

Compare Dr. Liddon, *Bampton Lectures, Lect. V.* 'The Logos necessarily suggests to our minds the further idea of communicativeness; the Logos is Speech as well as Thought. And of His actual self-communication St. John mentions two phases or stages; the first *creation*, the second *revelation*. The Word unveils Himself to the

soul through the mediation of objects of sense in the physical world, and He also unveils Himself immediately. Accordingly St. John says that "all things were made" by the Word, and that the Word Who creates is also the Revealer: "the Word was made flesh, and dwelt among us, and we beheld His glory." '

18. Again, Creation must be *through* Him as the *Son*, and dependent on His Existence as the Son; the Generation of the Son being the essential, necessary, eternal, infinitely perfect result of God's productive power, in which, as in their germ and principle, all other forms and degrees of production were contained, as the Ideas and Archetypes of all created things were eternally in the mind and thought of God.

Liddon, *Bampton Lectures, Lect. VI.* 'There was no creative process external to and independent of Him; since the archetypal forms after which the creatures are modelled, and the sources of their strength and consistency of being eternally reside in Him.' . . . . 'In ἐν αὐτῷ . . . . although the preposition immediately expresses the dependence of created life upon Christ as its cause it hints at the reason of this dependence, namely, that our Divine Lord is the *causa exemplaris* of creation, the κόσμος νοητός, the Archetype of all created things.'

As the word Μονογένης (Only-Begotten, or rather, Only-Born) expresses the unique and transcendent relation of the Second Person to the First within the One Indivisible Essence, so the word Πρωτότοκος (First-born) as used by St. Paul (*Coloss.* i. 15) in the phrase Πρωτότοκος πάσης κτίσεως (First-born before all Creation) expresses His unique and transcendent and necessary relation to all created existence. *In the*

beginning, when God created the Heavens and the Earth, the Word already *was*, and so *through Him* was the whole Universe (τὰ πάντα) created.

19. Again, Creation must be *through* the Second Person as He is the Εἰκών (Image) of the Invisible God. If such elements and features of the Nature and Attributes of God as could be manifested in the miniature forms of created and finite life were to be thus manifested and expressed—for the greater glory of God in the delight felt by His intelligent creatures in the beauty and order, and in the forces and powers and uses of a vast Universe, as exhibitions of the Power and Wisdom and Love of God, and so a mirror wherein, in a measure, God Himself might be seen and known (see *Acts* xiv. 15–17; *Romans* i. 19, 20)—if there was to be this kind of Revelation of God, *then* it must necessarily be *through* Him Who is absolutely, perfectly, and adequately, the *Image of God*. It pre-supposes His Pre-existence.

> Liddon, *Bampton Lectures, Lect. VI.* 'The εἰκών is indeed originally God's unbegun, unending reflection of Himself in Himself; but the εἰκών is also the Organ Whereby God, in His Essence invisible, reveals Himself to His creatures. Thus the εἰκών is, so to speak, naturally the Creator, since creation is the first revelation which God has made of Himself.'

This is more especially seen to be a necessary truth when viewed on its moral side. If on any minor scale the moral attributes of God, His Righteousness and Purity, His Holiness and Love, were to be expressed in created and finite natures, to whom should be given

the capacity of an unspeakable happiness in the possession and exercise, towards Him and towards each other, of natures and qualities like those of God, *then*, necessarily, such finite natures must be created, as Holy Scripture tells us they were, *in the image and after the likeness of God.* For this reason again, and more especially, must they be created *through* Him who is the absolute and perfect *Image of God.*

20. And further, if weaker and dependent life, in beings created out of nothing and so finite, was to be called into existence, it must be *through* Him *in Whom was Life* by plenary and infinite communication from the Father, that is, through the Son; for *as the Father hath life in Himself, so hath He given to the Son to have Life in Himself* (*St. John* v. 26), so that He as well as the Father *is Life*, the Life of all that lives. Life must flow from the Father, the inexhaustible Fount and Spring of all Life, into Him Who is the overflowing and inexhaustible Reservoir of Life, the *Well of Life* Who *is with God* (*Psalm* xxxvi. 9), and so to Creation from Him from Whose *fulness* all else that lives has *received* (*St. John* i. 16) its several share of the gift of Life.

21. Standing thus on the level of New Testament Revelation, and looking back on the partial and preparatory Revelation of the Old Testament as Christian believers, we see in it, whether in its dogmatic statements, its historic records, its actual religious observances, or its forward-looking prophetic utterances, a far deeper and fuller meaning than they who lived under the Old Dispensation, or even they who were

the vehicles of its Inspiration, could themselves be conscious of. In this we find a real confirmation of our faith. Such thoughts are indeed no argument to those who believe not; and are not offered as such. But to the believer in Inspiration, who knows that *holy men of old spake as they were moved by the Holy Ghost*, the allegation, that such and such a view is beyond the thought and consciously-intended meaning of those writers themselves at the time, is no difficulty whatever. Inspired as they were to speak of things to come, the scope of their utterances must necessarily have been beyond the grasp of their own conscious thought. They knew this; they knew *that not unto themselves but unto us they did minister the things* (1 *Peter* i. 12) the fulfilment of which was announced by the first preachers of the Gospel, and for this very reason they searched *what and what manner of time the Spirit of Christ which was in them did signify.* (*Ibid.*) To limit the meaning and scope of the Sacred Writings of either Testament to that of which their human writers were conscious, and to treat that as necessarily exhaustive, is, of course, really to deny Inspiration altogether.

In the plural name of God; in the form of the utterance of the great resolve, *Let us make man in our image, after our likeness;* in the sayings, *Behold, the man is become as one of us*, and, *Let us go down and confound their language;* in the *Whom shall I send, and who will go for us*, of the great vision of Isaiah; we discern not a mere dignity of phrase, but the intimation of a great mystery. In like manner,

in much of the Old Testament language about *the word of God* we trace an admissible and very striking, if not always a necessary, personal sense; of which indeed the paraphrases and commentaries of later Jewish writers themselves after the close of the Old Testament Canon show an evident consciousness.

Among the most remarkable phenomena of the Old Testament, as preparatory to the full disclosure of the existence of personal distinctions within the Divine Nature, and of the great work of the Son of God, are the occasional Appearances of God in visible form; especially when taken in connection with the general statement of Holy Scripture that *None* (οὐδείς) *hath seen God at any time.* These will demand a separate consideration, as examples of the truth enunciated by St. John that, before the Son of God came unto His own land and people in the actual Incarnation, *He was in the world* though *the world knew Him not.* (*St. John* i. 10, 11; on which see Professor Westcott in the Speaker's Commentary.) But there is one sublime passage which now, to us, and viewed as we may and must view it, is full of so glorious light and beauty that we cannot more appropriately illustrate what has now been set forth than in its exquisite language. It is the Eternal Personal Wisdom of God Who speaks, (*Proverbs* viii):—

The LORD *possessed Me, the Beginning of His Way,*
Before His works of old.
I was anointed from everlasting,
From the first, from the beginnings of the earth.
When there were no depths I was brought forth,

When there were no fountains abounding with water.
Before the mountains were settled,
Before the hills, was I brought forth.
While as yet He had not made the earth, nor the fields,
Nor the first clods of the world.
When He prepared the heavens I was there;
When He set a canopy over the face of the deep:
When He established the skies above:
When the fountains of the deep waxed strong:
When He gave to the sea its bounds,
That the waters should not pass their border;
When He appointed the foundations of the earth;
Then I was by Him, I the Builder;
And I was daily His delight, rejoicing always before Him;
Rejoicing in His habitable earth;
And my delights were with the sons of men.

On the whole we should judge that the truth, revealed in various forms with such uniform consistency in Holy Scripture, that the Father created all things through the Son has the appearance of a *necessary* truth, the expression of that which, Creation being given, could not be otherwise. Indeed we might almost assume *à priori* that such a character of necessity, arising from the Law of His own Being whereby God is What He is, would attach to the mode of the Divine operation, especially in so supreme an example of it; so that we may believe not only that it is so, but that it could not be otherwise. In this sense therefore, that the original act of Creation passed necessarily through Him as its effecting Agent, we ascribe to the Son of God, as such, and in His Divine Personality, an inherently Mediatorial character relatively to Creation as a collective whole, and especially

to created life, and, more especially again, to intelligent and conscious created life in personal beings with will and moral choice.

22. But we have not yet exhausted the sublime statements of Holy Scripture as to the relation of the Son of God to the Universe. He is not only the Agent of its beginning and origination, He is also *the Means of its continuance and preservation. In Him* as well as *through Him, were all things created,* and *in Him all things consist* (*Coloss.* i. 17); for He *upholdeth all things by the word of His power* (*Heb.* i. 3). This is said expressly of the Son; and so of Him, doubtless, may we correctly understand the more general statement of the Apostle to the heathen Athenians that *in God we live, and move, and have our being* (*Acts* xvii. 28). In like sense must we understand also the language of St. John (*Gospel,* i. 4), that *in Him was Life, and the Life was the Light of men.* This indeed carries us further than our present point; but because it does so it includes it. For by *Light* we must here understand moral and intellectual Light, as both derived to Man from the Son of God, being the higher forms of that life which they have from Him Who is *the Life.* But if the higher forms of life are from Him, much more the lower life, which is their ground and condition, and so their whole being, is from Him *in Whom we live.* Conversely, as Creation must Scripturally be considered as holding together *in the Word,* so are we taught that the Word has always been and is *in* Creation. So St. John says, *He was in the world, and the world was*

made by Him, though *the world knew Him not.* This is the truth of *His immanence in creation* as the very base and ground-condition of its continuance. In this truth again, viewed thus on its two sides, as the world is *in Him* and as He is *in the world*, is inherently contained the idea of a mediatorial relation in respect of the preservation, as well as in respect of the origination, of the Universe.

23. We cannot but think that Christian Theology has lost, both in breadth and depth and height, from the general absence of sufficient appreciation of these far-reaching and pregnant truths; and from the customary restriction of the idea of Mediation on the part of the Son of God to His redeeming work for man as fallen. Nothing, we may readily allow, can be more natural than that restriction. We miserable heirs of sin and shame, conscious of the evil and moral failure and alienation from God in ourselves, and sickened by the grotesque misery and sin and degradation of human nature, especially as it has been and is without Christ, and so, for the most part, amid all its griefs, *without hope* and *without God*, we cannot but dwell with overpowering amazement, and gaze with an absorbing interest, on the work of moral and spiritual restoration as wrought by the Incarnate Mediator, *the Man Christ Jesus.* But—such is the limitation of human powers—the very fact that we do so, and rightly and necessarily do so, creates the risk of insufficient attention to other glorious truths, which are not only equally true, but are also perfectly harmonious with the truths which more especially and

vitally concern us; nay, further, lead us on and up to the fuller, larger, conception of a whole of which such special truths are a part, and so put these special truths themselves into a truer position in the abstract, and tend to give us a firmer and more unassailable grasp of them. When it is seen that to the Eternal Word of God, the Second Person in the One, Holy, and Undivided Trinity, there belongs, as such, a Mediatorial Character, and that all the *ad extra* action of the Eternal Father has passed, and passes, and that necessarily, *through* Him, the One Mediator, alike in the origination and in the maintenance and administration of the Universe—our conception of which and of its extent and possibilities has been so wonderfully enlarged by the discoveries of Science even within the last fifty years, and of which we and our little globe seem to form so infinitesimal a part—*then* the special character of His Mediation in the affairs of this unhappy province of His illimitable Realm, the special kindness and φιλανθρωπία (love to man, *Titus* iii. 4) whereby *according to His mercy He saved us* from the deathly grasp of His and our enemy, seems to fall into its place. Stupendous as it is, and, possibly, unique in its manifestation of the moral attributes of Him Whose very Being is Love, it becomes almost (as we may say) natural and of course.

24. Mediation, in the sense of Atonement and Reconciliation as between God and man as fallen, and of conveyance of grace from God to man as fallen, does not exhaust the idea of Mediation as between God and man as man. Had man never sinned, Mediation and

a Mediator had still been needed, as the means of communion between him and his Maker, the means whereby the longing love and worship of the creature should ascend to the Creator, and progressive blessing descend from Him upon the creature; and of this Mediation, when fully developed, the Incarnation might still, even without the necessity of the Atoning Suffering and Death, have been the ultimate and perfect form. Thus the great saying (1 *Tim.* ii. 5), *There is One God, and One Mediator between God and men, the Man Christ Jesus*, had still, in any case, been emphatically true, even had sin not made it necessary for Him to give Himself *a ransom for all.* It does not follow that, because, in that saying, the Apostle lays especial emphasis on the Humanity of the Mediator, therefore His Mediation is to be thought of only as restricted to His reconciling work between God and man as sinful. Since that is the special subject of the passage (as the mention of the *ransom* shows), nothing is more natural than that attention should be so drawn to the Incarnation; but it does not therefore follow that the Incarnation, as the union of the Creator with the creature, though actually effected in the nature of man, may not have far wider bearings, and extend in its effects and benefits to the whole of that Creation of which man, compounded as he is of elements material and spiritual, is the wonderful epitome and microcosm. Thus we are led to the great thought that the Incarnation as the perfect instrument of Mediation, in its widest sense, may have been included in the original thought, in the Eternal Purpose, of God, even apart

from the foreseen contingency of the entrance of Evil and Sin, and so of death and ruin in separation from God, into a portion of His *very good* Creation. But of this we shall speak hereafter. (*Lecture III.*)

25. That the Son of God as Incarnate is the Mediator of Redemption is the faith of all Christians; and, being accepted as a broad foundation truth of our religion, needs no special enforcement now. It will be our endeavour to exhibit in the closing Lectures (*VI, VII, VIII*) of this series the special forms and phases of this work, in its earthly and in its heavenly stages.

Yet, just as we believe that a strictly Mediatorial work and function belongs to the Son of God in His Divine Nature, in respect of His general sovereign relation to the Universe, in its origination and in its continuance and administration (and this apart from the special work of Redemption), so we believe that, in the special work of Redemption, His gracious interest in and intervention for His creature man is not to be restricted, if we would rightly understand it in its due connection and place, to the period since His actual Incarnation. Rather is that the climax of a long course of previous visitations and dispensations of mercy, whereby it was, in various ways, as we can now clearly see, foreshadowed and prepared for by the loving, though as yet the veiled and unrecognised, action of the gracious Son of God, the tender and patient παιδαγωγός (Educator), to use the expressive phrase of St. Clement of Alexandria, the 'loving Wisdom of our God' (*Newman's Dream of Gerontius*), Who *rejoiced in His habitable earth* from the be-

ginning of its existence, and Whose delights were ever with the sons of men, to whose nature He was one day to link Himself in vital personal union, and so make it, and us, His very own for ever; to Whom be the glory for ever and ever. Amen.

26. The recollection of this truth (on which perhaps sufficient stress is not generally laid in the thoughts of even devout and educated believers), is, we are persuaded, really necessary to the full strength of the argument for Christianity. It is, no doubt, only natural that the writings of the New Testament should have been more studied than those of the Old. Their original language is more generally known; the rendering of them in the Authorized Version is more accurate than that of the Old. They contain fewer difficulties; their meaning, on the whole, lies more on the surface; their application to our own spiritual life and its circumstances is more direct and obvious. A mistaken and partial view of St. Paul's teaching has, perhaps, in certain schools of thought, led to an untrue disparagement of the Old Testament as compared to the New, as if it were opposed, and even contradictory to it; as if there were an impassable chasm, an entire breach of continuity, between the Christian and all previous Dispensations. The language of our Seventh Article, that 'The Old Testament is not contrary to the New, for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man,' and that 'The old Fathers did not look only for transitory promises,' still bears witness to a

sense on the part of our Reformers of the existence of some misapprehensions of this kind in some forms of theological thought current in their day. And this, notwithstanding the equally real phenomenon of a tendency in some quarters to lay undue stress upon, and, often in a mischievous way, to revive and adopt certain features of Jewish civil and social life, or of Jewish moral and religious habits of thought.

Surely any failure to perceive and to take due account of the great truth of the continuity and progressiveness of God's dealings with mankind as fallen through successive dispensations of mercy, any disregard or forgetfulness of the essential coherence of the Old and New Testaments, of the Jewish and Christian Churches, involves a serious weakening of our grasp of Revelation as a whole, and of our sense of its grand historic reality as enshrined, first, in the very being of the Jewish Race and of the Catholic Church, and, secondly, in the Literature, inspired or other, of both. We will even go farther and say, that it must, in our judgment, deprive us of the one and only key to the true interpretation of past human history as a whole; and, consequently upon that as well as in itself, disable us from anything but the merest conjecture as to its future course and ultimate destiny. It must leave it, as a whole, in our view of it, nothing but a tangled mass of confused and unintelligible details, a puzzle wholly insoluble and arbitrary, a riddle to which we have no clue, painfully, nay vitally, interesting as it is to the true patriot and the generous humanitarian, amid the growing diffi-

culties, social, industrial, political, of the older nations; not to speak of the deeper but connected evils which the march, however magnificent, of a material civilisation, and the advancement, however striking, of science, theoretical or applied, can do nothing to cure or to remove, and, for the masses of mankind, but little to relieve or to compensate.

27. Judaism was a forward-looking Religion; and so, essentially so, is Christianity, its perfected development. Christianity, and Christianity alone, has the hopes of the future in its bosom, the key of the future in its hand. The common corporate consciousness of believing Christendom knows this; because, amid whatever eclipses of faith among individuals or nations, its eye has been ever uplifted to One glorious Personage, Eternal and Divine, One grand central Figure, Who dominates human history from first to last, as He does all history of worlds of being beyond our ken, One Who, now as always, always as now, before or since His manifestation in the flesh, is the King of Men, the real operative and controlling spiritual force in human history throughout, the Alpha and the Omega, the Beginning and the End, the Eternal Son of God, the Lord, and the Heir, of all things, for us made Man. To Him as Man in His ascended glory is given the Name that is above every name, *that in the Name of Jesus every knee should bow, of things in heaven, and things on the earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father* (*Phil.* ii. 10). Of old, *The Lord sat throned above the Deluge* (*Psalm*

xxix. 9), and now, as then, *the Lord sitteth King for ever.* Him we own as *King of Kings, and Lord of Lords,* to Whom *all power is given, in Heaven and on earth* (*St. Matt.* xxviii. 18), in the unseen worlds and in the seen, in things eternal and in the things of time :—

Ever since the world began hath Thy Throne been prepared,
Thou art from everlasting.
The floods are risen, O LORD,
The floods have lift up their voice;
The floods lift up their waves.
The waves of the sea are mighty, and rage horribly:
But yet the LORD *Who dwelleth on high is mightier.*
(*Ps.* xciii.)

The LORD *is King, be the people never so impatient:*
He sitteth between the Cherubim, be the earth never so unquiet.
(*Ps.* xcix.)

The faith of the Christian in this great cardinal truth of the Supremacy of Christ in the affairs of men, and in His continuing guidance and governance, from His unseen Throne in heaven, both of His Church and of His World, cannot but be greatly strengthened by the closer study of the record contained in the Old Testament Scriptures of the energising of the Word among men before His Incarnation.

LECTURE II.

THE SON OF GOD THE LIFE AND LIGHT OF ALL CREATION.

St. John, Gospel, i. 4. Ἐν αὐτῷ ζωὴ ἦν (In Him was life).

St. John, First Epistle, v. 12. Ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωήν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ Θεοῦ τὴν ζωὴν οὐκ ἔχει (He that hath the Son hath life: he that hath not the Son of God hath not life).

St. John, Gospel, xiv. 6. Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα, εἰ μὴ δι' ἐμοῦ (I am the Way, the Truth, and the Life; none cometh unto the Father but through Me).

28. Seeing, then, that a Mediatorial character belongs necessarily to the Son of God because the Act of Creation was necessarily through Him, we have next to point out that that Mediatorial character is thenceforward exhibited in continuous action in the inflowing of Life, in all its forms and forces from the lowest to the highest, into all living creatures from the Almighty Father through the Son.

Strictly speaking, the Life of all that lives is the energy in them of the Holy Spirit of God, Who is τὸ ζωοποιόν (the Giver of Life). This energy is manifested, in infinite gradations, in an ascending scale from the lowest and most rudimentary forms, from mere growth and movement and instinct through

thought and will and moral affections and conscience up to spiritual affinity to God. But that Life passes ever and only through the Son of God to all created existence. The Incarnate Christ vouchsafed a typical example of this truth when, on His first meeting with His Body, His redeemed Church, in His risen and glorified Humanity, now become, as the result of His finished work, the sacramental Organ Whereby Life in its highest form and fulness was to be communicated to that Body, He, on the first Easter-night, breathed on His disciples and said, with words of creative power, *Receive ye the Holy Ghost*, giving the great Gift, in its anticipatory measure, by that expressive outward and visible sign. Christian faith has ever seen in this cardinal incident the antitype, for the New Creation, of that breathing into Man's nostrils the breath of life which marked the first creation.

29. As the mediating source of life to all that lives, on Whom all life depends, the Son of God, in personal subordination to the Father, is, by necessary consequence, *the Sovereign Lord also and King* over all that lives. The Royalty of the Only-Begotten consists, or is exhibited, in the dependence of all created existence upon Him. This gives Him a right of supreme dominion over all, 'implying,' as Bishop Pearson expresses it (*Creed, Article II*), 'a right of possession and a power of disposing.' This Royalty belongs to His superior Nature as the Son of God and the Heir of all things. It is, as Bishop Pearson says, inherent in His Divinity, and so is to be distinguished from the dominion over all things which was 'bestowed

upon His Humanity.' The Human Royalty of Christ grows out of this His inherent and Divine Royalty by way of necessary consequence. It was bestowed immediately upon His Incarnation; though developed, or manifested, by successive stages corresponding to the progressive stages of His Work. It was completed at His Ascension and Enthronement in our flesh at the Right Hand of God.

But long ere the Incarnation His Throne had been established with the Father (*Psalm* xlv. 6; *Heb.* i. 8). During the elder Dispensations, in a mystery not as yet fully revealed, He had been King and Priest *after the order of Melchizedek.* Him the LORD had *set as King upon His holy hill of Zion* (*Psalm* ii.) Of Him it had been written, *The LORD said unto my Lord, Sit Thou at My right hand. . . . The LORD shall send the rod of Thy power out of Zion, Be Thou Ruler even in the midst among Thine enemies* (*Psalm* cx.) The Incarnation, and the taking up the bestowed Royalty of which Bishop Pearson speaks, were the predestined visible manifestation of that inherent Royalty which had throughout belonged to Him as the Son, which the bestowed Royalty presupposed, and on which it ultimately rested.

30. From the Eternal Sonship of our Lord, and connected with His inherent Royalty, flows also, first, His Divine, and then His Human *Heir-ship.* His Heir-ship and Sonship over all in His Father's House is, as Bishop Pearson expresses it, 'the necessary consequence of His Filiation' as the Only Son of God, Who '*ἔθηκε* (appointed) *Him Heir of all things*' (*Heb.*

i. 2), Who *loveth Him and hath given all things into His hand* (*St. John* iii. 35), Who *sheweth Him all things that Himself doeth* (v. 20), so that *What things soever the Father doeth these also doeth the Son likewise* (v. 19). Hence the Son can say, looking back upon a far-reaching past, *My Father worketh hitherto, and I work* (v. 17), a saying whose height of meaning the Jews immediately apprehended rightly, and so sought the more to kill Him, for they perceived that, so speaking, He claimed God as His Father in a peculiar and unique sense (Πατέρα ἴδιον ἔλεγε τὸν Θεόν), *making Himself equal with God* (v. 18). By His Heir-ship He was ever Lord and Master *over God's House*, i.e. over the Universe (*Heb.* iii. 2–6), faithful in His administration to Him That appointed Him, not only in a grander sphere than Moses, but in a superior and wholly unique relation, *not as a servant, but as a Son*, Himself Divine, worthy of more glory than Moses by how much *He That built the House hath more honour than the House. For every house is builded by some one; but He that built All Things is God.* The same truth lies also in St. Paul's words to the Colossians (i. 16), that as all things were created *through* the Son and *in* the Son, so also were all things created *for Him* (εἰς αὐτόν), *towards Him*, or *with a view to Him*. This expression seems to point onwards to some great consummation in the remote future when, the Divine Plan being fully worked out, all things should become His in their completed and perfect and eternal state, when the process of evolution was complete, and so should be His abiding possession and inheritance, His

Kingdom, vitally and organically linked with Himself, even as to its material elements, through the predestined Incarnation. It is in this connection that we must take account, in interpreting the εἰς αὐτόν (*for Him*), of St. Paul's language to the Ephesians (i. 10), wherein he says it was part of the mystery of God's Will *according to His good pleasure which He purposed in Christ unto a dispensation of the fulness of the seasons to sum up all things* (rather *the whole universe*, ἀνακεφαλαιώσασθαι τὰ πάντα) *in the Christ, both the things in the heavens and the things upon the earth, in Him, in Whom also we were made an heritage.* Our Authorized Version in this passage wrongly renders (ἐκληρώθημεν) *in Whom also we have obtained an inheritance;* for the declaration here is not that we inherit with Christ as joint-heirs (a glorious truth referred to three verses later), but that we ourselves are included as a part in Christ's heritage, by our predestination, to His praise and glory.

> Compare Dean Alford's note on *Ephesians* i. 10, 11. 'All creation is summed up in Christ. It was all the result of the love of the Father for the Son, and in the Son it is all regarded by the Father. The vastly different relation to Christ of the different parts of creation is no objection to this union in Him; it affects, as Bengel says, on Rom. viii. 19, "each genus according to its own receptivity." The Church, of which the Apostle here mainly treats, is subordinated to Him in the highest degree of conscious and joyful union: those who are not His spiritually, in mere subjugation, yet consciously; the inferior tribes of creation, unconsciously: but objectively, all are summed up in Him; *in whom we* (Christians, all, both Jews and Gentiles: who are

resolved below into "*me*" and "*you*": see on ver. 12) *were also* (besides having, by His purpose, the revelation of His will, ver. 9.—Not, A.V. "*in whom also*") *taken for His inheritance* (the prevalent idea of Israel in the Old Test. is a people whom the Lord chose *for His inheritance*; see Deut. iv. 20; ix. 29; xxxii. 9; 3 Kings viii. 51; al.) Olshausen calls this "the realization *in time* of the *election in Christ* spoken of before," viz. by God taking to Himself a people out of all nations for an inheritance—first in type and germ in the Old Test., then fully and spiritually in the New Test.'

31. The idea of Christ's Heir-ship throws our thoughts onwards to a distant future; to a future we know not how distant even yet. Herein we perceive the difference between His sovereign Royalty as King and His dignity as *Heir of all things*. His Royalty is present and immediate, from the first moment of the beginning of creation. His Heir-ship carries with it a promise of something future. For its realization it waits through the long protracted processes, as they seem to us, of a wondrous evolution, the length of time required for which is only now beginning to be apprehended by scientific discovery, but which wonderfully enhances our conception of the scale and grandeur of the Creation, of its history, and of its meaning and purpose. That purpose is, That in its perfect consummation it should be the glorious Heritage of the Only Son of God. I speak of Creation in its largest, most inclusive, sense of Τὰ Πάντα (the Universe), the majestic whole, with its worlds within worlds of inanimate and animated existences, of merely animal or of conscious intelligent existences, up to the

very highest. Vast, inconceivably vast, as it is, there is yet a wondrous unity and continuity throughout it. It evidently forms one whole; and is, as evidently, in all its powers and forces (whether blind, and so abjectly under uniform material law, or conscious and so acting under the higher and more spiritual law of will and choice), in all its methods and processes, in all its ends and purposes, subordinate or inclusive, the manifest product of one originating Mind, under the over-ruling guidance of one all-controlling Will, but all working towards one final end, the ultimate perfection, as a whole and in all its parts, of the whole. And all to be, when so perfected, the Heritage and everlasting Possession of the Son of God; to be united to God in Him and through Him Who is Himself, in His Incarnation and in His thenceforward abiding Humanity, the crowning product of Creation, imparting His glory and His worthiness to the whole.

> Compare Dorner, *Person of Christ*, vol. iv. p. 332. 'To the very important thought, That the God-man, Jesus Christ, is not merely a means of humanity, that is, for the work of redemption in particular, but is also an end in Himself served by the entire world, too little importance has frequently been attached.'

32. Does this seem too grand a view of Creation? Be it remembered, First that, perhaps, we cannot have too high thoughts, too great expectations, of that which God, infinite in power and in wisdom, has vouchsafed to make; nor deem too highly of its capabilities or of His resources. *There is no end of His greatness.* We honour Him by thinking much

of, by meditating with reverent and patient study on, even the lowliest things that He has made. Only Almighty Power could have made the very lowest of them. *Marvellous are Thy works, and that my soul knoweth right well.* The more intense the adoring faith of the Christian, the deeper is the interest with which he observes and studies even the material part of God's Creation and the lower forms of life; the more eager and respectful the attention with which he welcomes each fresh addition to the gradually unfolding Revelation of the manifold wisdom of God as displayed in that world of Nature which, perhaps, we separate too sharply, and mark off too jealously, from the world of grace. Not only the lower forms of life, but even the forms of inorganic matter on which the great temple of Life itself is founded and built up, and the mighty forces stored up even in that which is yet merely material, are worthy of close and attentive study. Such study—gradually unfolding their manifold wonders, and the new and unimagined uses to which they may be applied, in ministering to human life and realising Man's appointed lordship over nature—can but raise, for the devout and thoughtful mind, its conceptions of the meaning and ultimate destiny of the whole, and of the magnificent scale of the purposes of God. Later generations will marvel that it could ever have entered into the thought of any that there could be any antagonism between true Theology and true Physical Science; or that God's Revelation of Himself in Creation and Nature could be a less true (albeit a less glorious) Revelation of Himself than is

His Revelation of Himself in Redemption; or that there could possibly be any real contradiction between the ascertained truths of the one and those of the other. That it has ever been so is but one among the many illustrations of the infirmity of narrowness which besets our human nature. Men's minds have become enamoured of the special pursuits to which their thoughts have early been directed, and in which they have subsequently become absorbed. Either of these great themes is so vast that it may well take up the whole field of any one man's thoughts. This, when it has been so, has tended to decrease sympathy with the other; partly because of its necessary unfamiliarity, partly because of the selfish pride which some minds take in their own pursuits, especially when those pursuits are the property of comparatively few. Certainly there has been and is an, it may be unavoidable, one-sidedness on both parts. Theologians and religious men have, as a rule, known too little and thought too little about Physical Science in any of its departments. They have, quite needlessly, dreaded it; quite unworthily disparaged it; and have been all too ready to suppose that its ascertained truths could be mischievous to faith. And, equally, men of science have too often, perhaps more often of the two, displayed a supercilious ignorance of theological truth which has warped their minds, in some cases, into an even ostentatious animosity to faith, and made them too ready to claim a premature triumph over some truth of Religion, real or supposed, long before they had really established the exact truth of their own

supposed discovery, much less fully thought out its relation to other truths, even of the physical sort. Certainly, to the believing student of Nature, as he watches with the deepest interest for each new enlargement of man's knowledge of Nature and of Man, no feeling can occur but one of adoring gratitude. He rejoices that He Whom he knows as *the true Light that lighteth every man* should, by His operation in the natural sphere of man's reason, have led on any to new knowledge of His methods and processes in Nature; though, if it be so, they acknowledged not the guidance, but prided themselves, or allowed others to flatter them, as though by their own power or strength they had gotten them this wealth. The Christian welcomes gladly the grander thoughts presented of what may be the ultimate consummated perfection and beauty of that material habitation, or the forces and uses of those material powers, which shall be placed at the disposal of Man in his fully redeemed state, when the royal charter of the glorious liberty and sovereignty of the children of God, as shadowed forth in the Eighth Psalm, shall, at the length, be fully realized in the Kingdom of the Christ, the Perfect, the Ideal Man, the King of Men.

33. Great as have been the advances in both departments within our own generation, and specially hopeful as is the greatly increased interest in biblical study, there still remain, in both, large tracts of precious truth to be explored and made our own. There are yet, it can hardly be doubted, regions of truth, both Natural and Revealed, of which glimpses and

guesses, it may be, have flashed on rare occasions on the choicer and more thoughtful spirits among mankind, but which did not become the abiding realized possession of their fellows, nor even of themselves. And there are again, it may be, truths, more ascertained and familiar, which are far, as yet, from having been so thought out as to yield their full heritage of precious acquisition; far, as yet, from having been duly co-ordinated in their proper relation to other acknowledged and connected truth, and so brought to bear with due and needful influence on human life and action. In the Revelation of God's purposes, as well as of His past dealings with mankind, enshrined in the inspired pages of the Bible, there yet remain, we are fully persuaded, some far-reaching, and, when duly ascertained, some influential truths and principles which are at present altogether overlooked, or but dimly and uncertainly apprehended, in the thoughts of Christians in general.

> Compare Döllinger, *First Age of the Church, Preface*, 'These beginnings' (the Original Apostolic Church) 'contain the powers and secrets of a culture which, embracing the whole of humanity in its universal scope, is still, after eighteen centuries, ever receiving new life and in constant growth; there is laid up in them a wealth of creative ideas, a fulness of new forms in Church, in State, in Art, in Knowledge, and in Manners, which are far, indeed, from being exhausted; nay, more, which in time to come will bring to light developments in knowledge and in life that as yet we can scarcely conjecture.'

This is especially the case in regard to the escha-

tological portions of the Old and New Testament; and indeed generally in regard to the whole question of the interpretation of the Prophetic language of Scripture, and, as throwing light upon this, the relation to it of actual subsequent History. There are not wanting signs that the questions connected with subjects of this kind, the heart-searchings and difficulties that arise as to what the Christian Religion really means and has to say as to the present condition and as to the destiny in the great hereafter of vast multitudes of the human race, both within and without the local pale of Christendom, have become already so practical and pressing as to compel the Church of God to face them, and to say, when many and various minds have been brought to bear upon them, what thoughts the Word of God warrants us in entertaining as to the hopes and possibilities of the future, and, even better still, what new present duties may manifestly lie before herself.

34. Judaism of old exhibited the most surprising vitality, and survived the extremest changes of condition, because it was a forward-looking religion. Its golden age was ever in the future. Its eye was ever watching for Him *Who was to come.* It lived not only *in* hope, but *by* hope. What its inner corporate mind, so to say, as a whole is now, in its present state of trance and suspended animation, God only knows, Who for *the times of the Gentiles* hath *shut up all in unbelief that He might have mercy upon all.* What we do know is, that, even now, the Race to which *the gifts and calling of God are without repentance*

(ἀμεταμέλητα, unaltered, unrecalled, on His part) is *not dead, but sleepeth*, with veiled eyes; and that some wondrous future, in connection with some great accession of renewed life to the Church at large, is yet in store for it. (See *St. Luke* xxi. 24. *Romans* xi. 25–32.)

35. And, like Judaism, Christianity can live only as a forward-looking religion. It must show itself in each generation equal to and abreast of the present, the ever-changing present, as it keeps emerging from the womb of time. But more, it must convince each present generation that it can never be exhausted, or superseded, or cast aside as done with. It must show that, so far from that, it is the One, the One true, and absolute religion, the Religion of Humanity; and that it carries within its bosom the hopes and promises of the future for the whole human Race. It must show that its principles and organization alone, as they once did successfully in the Fifth and following centuries, and again in the Ninth and Tenth, can again carry the worn-out societies of a long-standing civilization across the catastrophic changes which, as in centuries gone by, so again in the future, may overtake the world of men; or can preserve alive the forces which may reconstitute them under new conditions. It will be a grander and more difficult service for the Church of Christ than any she has been called to in the past; by how much the ruin and disruption of Nations and Society from causes developed from within are ever worse than those inflicted by external violence and aggression, which often have carried within themselves the means of their own repair. This Christianity must

do on the stage of History, and in the sphere of temporal things.

But further she must show that she alone has the key which can open any way out of the difficulties, speculative, perhaps, but real, as affecting the purposes and character of God, which occur to the modern mind on the subject of the Everlasting Future. Calvinism, with its premature and unreal completeness of an apparently rounded logical system, had its answer for these questions, its remedy for these difficulties; a remedy worse than the disease, an answer which only raised deeper questions than it solved. Its system led, as it could only lead, those who were trained in it, if they reflected upon it at all and did not shut their eyes to it, to a denial of the very existence of Him Whom it misrepresented and caricatured. But Calvinism, as a religious force, is dead. Thoughtful believers who have been associated with its outward forms and confessions of doctrine, must, if they remain believers, exchange its narrow trammels and reject its intolerable conclusions for the healthier and diviner atmosphere, the *largior et purior aether*, of a Faith more Catholic and true, more worthy of God and Man.

36. The thought of Christ's Heir-ship, as the Only Son of God, has carried us on to the thought of the ultimate consummated glory of that vast realm of created Life which is to be His Heritage. We are now more particularly concerned with the Bible Revelation of His functions towards Creation whereby, through the instrumental agency of the Holy Spirit of Life and Light, the progress of Creation towards

that final destiny is being slowly evolved. We have dwelt already (in *Lecture I.*) on the Mediatorial character of the Son of God, the One Mediator, as the Means wherethrough all Existence and Life have passed from the Father to the finite and dependent forms of being. We must now consider Him as *the Medium of Light and Knowledge*, and especially of spiritual Knowledge; as the Revealer, and especially as the Revealer of God, the Knowledge of Whom is the highest endowment of the Creature, to all his intelligent and rational creatures, angelic as well as human. (*See Appendix, Note* 1).

It is as He is the Logos, the Thought, the Reason, the Wisdom, and, further, the Speech, of God that this function belongs to the Son of God; as He is the true, the Eternal, Light from Light, *Which was*, and Which, *coming into the world, lighteth every man.*

> Compare Prof. Westcott (in the Speaker's Commentary) on *St. John* i. 9. He connects ἐρχόμενον εἰς τὸν κόσμον (*coming into the world*) with τὸ φῶς (*the Light*), not with πάντα ἄνθρωπον (*every man*), and says, 'It seems best to take it more literally, and yet more generally, as describing a coming which was progressive, slowly accomplished, combined with a permanent being, so that both the verb (*was*) and the participle (*coming*) have their full force, and do not form a periphrasis for an imperfect. The mission of John was one and definite; but all along up to his time *the Light* of which he came to witness continued to shine, being revealed in many parts and in many ways. *There was the Light, the true Light, which lighteth every man;* that Light *was*, and yet more that Light was *coming into the world.* The same idea of a constant, continuous coming of the Word to

> men is found in vi. 33, 50, where *that cometh* (ὁ καταβαίνων) stands in marked contrast with *that came* (ὁ καταβάς, *vv.* 51, 58). Taken in relation to the context, the words declare that men were not left alone to interpret the manifestations of the Light in the Life around them and in them. The Light from whom that Life flows made Himself known more directly. From the first He was (so to speak) on His way to the world, advancing towards the Incarnation by preparatory revelations. He came in type and prophecy and judgment.' .... 'The latter expression, *which lighteth every man*, describes the universal extent of its (the Light's) action. The words must be taken simply as they stand. No man is wholly destitute of the illumination of "the Light." In nature, in life, and conscience it makes itself felt in various degrees to all.' And, again, on '*lighteth every man*,' 'The idea is distinct from that of "*all men*" (*v.* 7). The relation is not collective, corporate, as it is here presented, but personal, and universal while personal. The reality of this relation furnished the basis for the crowning fact of the Incarnation. The world was made for this re-gathering.'

As nothing has any being or life except through and in the Son of God, so no rational creature has any knowledge, any intellectual perceptive or reasoning power, except also through, and in, and from Him; such intellectual life and power being such portion of the Life-giving Spirit of Light as is vouchsafed, in infinite varieties of degree and of form, to each creature according to its God-given capacity of receiving it. This gift is not to be thought of as restricted to only the moral and spiritual life and light and knowledge of such creatures as, in heart and will and affection, open themselves towards God in conscious responsive love;

but also as covering those far lower, far less precious and abiding, manifestations of merely rational power which, resting, in God's wondrous handy-work, on a physical base, and closely connected with the healthy condition of physical organs, in the marvellous complex constitution of Man, are yet themselves exquisite in power and subtlety and beauty, though sometimes, alas! morally apart from God. The kinds and degrees of relation between the moral and the intellectual elements in man are almost infinitely various. They may co-exist in a high perfection of each, in an Origen, an Athanasius, a Basil, a Leo, an Augustine, an Anselm, an Aquinas, a Butler; or the moral and spiritual elements, in a very high development of earnestly religious and conscientious life, may co-exist with but moderate intellectual power; or, again, purely intellectual gifts of the very highest kind, imaginative, speculative, or practical, may be strangely accompanied by an, apparently, almost total absence of moral sensibility and conscience, and be not inconsistent, as in a Napoleon, with a character utterly base, self-centred, and contemptible. The co-existence of great intellectual powers with low moral stature is more possible and more frequent than the co-existence of high moral character with low intellect. And the reason is, that merely intellectual power is essentially of a lower kind in the scale of life than moral and spiritual power. It lies nearer to the physical and material bases of life, and so varies with their condition and force. It does not necessarily presuppose, though it ought to subserve, the high development of the moral and spiritual ele-

ment in human nature. Contrariwise, any considerable growth of moral and spiritual character does presuppose, as its necessary antecedent condition, a fair strength of the intellectual element also; and, in turn, contributes to it. But even in the possible and actual separation of high gifts of intellect and genius from real moral goodness, nay, even in their actual association with moral meanness and badness, we claim them all as manifestations of the energy, as forms, if lower forms, of the working, of Him Who is the only Light of the world, the Eternal Logos of God.

The human intellect is part of that Image of God wherein Man was created. It is the finite counterpart and miniature of the Intellect of God. Within its limited range of subjects and of powers it works according to the same laws; and so—I speak now of that action of the *lumen siccum* of the pure intellect on abstract subjects, of which we may take Mathematics as the type—it works certainly and truly, and with absolute assent-compelling force. Hence, in the natural sphere, in the realm of material nature, it is the proper and legitimate organ of truth.

37. But if we claim the creature's knowledge of truth in the lower departments of Nature and Creation as the result of the working of Him Who is the Reason of God on and in finite intelligences created in His Image, much more do we, necessarily, assign to the same only Source of Light and Illumination the higher knowledge of moral and religious truth, the knowledge of duty and of God, and the overpowering motives, controlling conduct, which are involved in and arise out of

such knowledge. *None* — no creature — *knoweth the Father save the Son, and he to whomsoever the Son willeth reveal him.* The Son is *the Way, the Truth, and the Life; no one cometh unto the Father but through Him.* This great truth is obscured by the familiar mistranslation of our Authorized Version *no man;* but it is as true of the highest angelic intelligences as of Man. No created mind has immediate and independent knowledge of, or access to, the great source of Life. All must be alike indebted for whatever measure of Light they have, whether on the highest or lowest subjects of thought, to the Mediation of the Son of God.

38. We have Scriptural warrant for distinguishing between the soul and the spirit of man; and therefore for distinguishing between the operation of the Eternal Logos on the one and on the other. The intellectual powers in man are to be classed as belonging rather to *the soul*, which is the living mass of natural vital powers intimately associated with a material organism, and clothed, for this present life, in a grosser robe of flesh, whereby it is at once both put into necessary contact with the grosser objects of this lower world, and also shielded, for needful protection as for needful probationary discipline and moral exercise of faith, from the otherwise overpowering impact of ever-present spiritual realities with which it is closely surrounded. The crown and summit of this living mass of natural powers in man is *the spirit*, the highest element in man's nature, that wherein he is most like God, and whereby he most specially and directly apprehends God and the realities of the spiritual world. With

this are intimately connected the Will and Affections and moral nature of man; so connected as to influence and be influenced by it. This is the weakest element in man, in his merely natural condition as fallen; so weak as to seem, in some cases, wholly latent and dormant, a mere capacity rather than an active energy. This weakness is a consequence of the fallen moral condition of man, whereby material and sensible objects appeal to him with overpowering, it may be with exclusive, force, through his lower faculties and tendencies; while the spiritual faculty, the eye of faith, is left unexercised until it becomes, it may be, wholly benumbed and powerless, as does any other power or faculty from prolonged entire disuse. Yet is it always there; for it is an essential part of the living complex of Man, without which he were not truly man.

39. The human spirit, being that constituent of man which is most like the nature of God, Who, and Who alone, is essentially and merely Spirit, is that wherein the Spirit of God, working through the Eternal Son, most directly acts; and by His action on which He enables man to apprehend God, and to hold communion with Him. It is also that from which, because of the intimate dependence of its action and condition on the moral will in man, the Holy Spirit of God soonest necessarily withdraws Himself, when, and for so long as, through the perverting influence of temptation, internal or external, the moral will averts itself from God in disobedience. The consequences of this withdrawal, which is in direct proportion to the degree of consciousness and wilfulness in, and of continued per-

sistent adhesion to, the act of disobedience, are a proportionate dulling of the spiritual perceptiveness and a weakening of the faculty of apprehending God. Those consequences may, conceivably, amount, in the end, when the will has finally and decisively rejected God, to the total and irrecoverable extinction and loss of all moral and spiritual capacity; sealing the creature's final alienation from God in the highest and noblest element of its indestructible being; yet leaving still, it may be, the merely reasoning and speculative intellectual powers untouched. For these are rooted in and depend for their action upon the lower life, the more material elements of the human constitution; they draw their stimulus and their *pabulum* originally from the objects of the natural creation, apprehended through the organs and powers of sensation; and they are, in their operation upon such object-matter, wholly independent of the moral condition, of the affections and the will.

Yet even as conceived of in this condition, in fallen angel or in sinful man; and in man in whatever condition of being, in the flesh, in the temporary disembodied state, or in the final state after the Resurrection; the yet remaining merely intellectual energies and life of rational creatures, even in their moral estrangement from the Creator, are still due to the operation within them of the Spirit of Life and Light, *Which proceedeth from the Father*, given through the Son, and, in Him, still sustaining their being. And in the cases of the finally lost, although the perverse will of the creature has caused it to fail in attaining the end of its being in full conscious union through its spirit with God, it may

yet well be that such lower life as is possible for it, in its material and intellectual elements, (being evolved and working, as indeed it must work if it exist at all, in the strictest conformity to the laws impressed on Creation as the expression of the Creator's highest wisdom and power) may be, nay must be, a real manifestation of the Divine Life and power. As such it must be perfect in its kind, and so redound to the glory of God; however, under the actual conditions into which sin has brought its unhappy subject, and disconnected by the rebellious will from that which should have been the crowning glory and blessing of the perfect life, it does but minister to the suffering and punishment of the creature. This it does by no arbitrary enactment (so to speak), which might conceivably have been otherwise, but by way of inevitable and necessary, i. e. natural, consequence; consequence which has its unalterable roots in that very essential Being and Nature and Character of God whereby He is that He is, and that unchangeably, and whereby He is, and must be, a Law unto Himself in Will and in Action, and so a Law unto all else that is. In some such sense as this, in the final and unalterable state, when the economic Kingdom of the Son shall have been laid down upon the subjection of all things to Him, when all active power of evil and rebellious opposition to God and to His Son and Spirit shall have been broken and quenched for ever, it may be that, even in the lost, God shall be *all in all.* (*See* § 52.)

40. From His universal ministration of Life and Light, we pass on to consider another mediatorial

function of the Son of God, and one with which the notion of Mediation is usually more closely connected, *the Function of Priesthood.* This also we must contemplate as it assumes a wider range than merely the making reconciliation for the sins of men; and, again, as including in its operation not men only but the Holy Angels also. We must consider the Eternal Son as the One acceptable Presenter of the worship of all that lives, through Whom, and through Whom alone, it does, or could, pass upward with acceptance to the Father. This is true, while, at the same time, He is, with the Father and the Holy Ghost, the Object of Worship, and of Him as the Only-Begotten it is especially said, *Let all the angels of God worship Him.* His sole acceptable presentation of the worship of the Creature pointedly excludes the thought of Him as part of Creation. It is because He is Uncreated and Divine, the 'Venerandus, verus et Unicus Filius' ('the honourable, true and Only Son') of the Eternal Father; and because, as such, His Knowledge and Love of the Father are alone adequate, because infinite; that all worship, the very inner essence of which is love, must, necessarily, go up through Him, in Whom alone the Father is absolutely and perfectly *well-pleased*, since He alone can love the Father as He is worthy to be loved. Herein lies the moral, and the sufficient, reason of the Sole Acceptable Priesthood of the Eternal Son. Hence in this sense also of loving, longing, worship *None cometh unto the Father but through Him.* It is His sole and inalienable prerogative as the Only-Begotten, the First-born, the Only-Born, the Well-Beloved,

to be the One and only High-Priest of Creation, the One Mediator, at once of *every good and perfect gift* of blessing and of grace from *the Father of Lights* to each and all, and of the due return of homage and of worship to the Father *of whom the whole family in heaven and earth is named.*

41. For Worship, that is, Sacrifice, Self-Sacrifice, absolute self-surrender without reserve of the whole being as a whole-burnt-offering kindled by the fire of love, which God Himself, through His Spirit given through His Son, has lighted within, on the altar of the heart—this is the first, the supreme, duty, the one all-inclusive duty, of every creature of God's hand. Work and Service and Obedience come next; but they come as wrapped up in, as part of, as consecrated by, Worship, that is, by Sacrifice. And this entirely apart from Sin and Expiation; for it is inherent in the very nature of the creaturely relation; which is essentially dependent, and bound, in its first and every thought and conscious movement, to acknowledge itself so.

The restriction of the thought of worship to human worship only; the restriction of the conception of Sacrifice to expiatory sacrifice only as offered on behalf of sinful men; the loss of the thought that Sacrifice, in its essential and permanent central idea, is, (quite apart from and anterior to any idea of sin,) the very inner reality of all worship towards God on the part of every creature, even the very highest and holiest, and that for the Presentation of that Sacrifice the intervention of a Divine Priest is needed in order to make it either possible or acceptable; have greatly

lowered and damaged and narrowed our conceptions of worship as the supreme duty of the Creature; even as the restriction of the thought of Mediatorship and Sacrifice to the gracious intervention of the Eternal Son on behalf of fallen and sinful man has narrowed and thrown out of its proper proportion our thought of the dignity and glory of the Son, and of the grandeur of His Work.

Sin, of course, brings in another element into Worship and Sacrifice. Sin creates a gulf between the creature and God; and only a Mediator, a Priest, can bring the creature back again to God even when it wills to be brought; or can make atonement and satisfaction on its behalf for the injury and wrong done to the Majesty of the Supreme Lawgiver by an act of disobedience. There is a new need, that of expiation; and there is a greater and to us more evident need of a Mediator.

But the standing truth, that, from the first instant of Creation there has been a Mediator between the Father and Creation, One through Whom, necessarily, Creation came into being, renders it easier for us to apprehend alike the necessity, and (such is the love of God) the probability, of an Atoning Mediator who should undo the mischief of sin; and, this being so, the impossibility that it can be any other than the Uncreated Mediator, through Whom and for Whom were all things made, the Eternal Son.

But our immediate thought is of Him, the Beloved, the Πρωτότοκος πάσης κτίσεως, as yielding back to the Father and offering up, with the infinite acceptableness

of His own supreme and divine and sole adequate worthiness, the sacrifice, finite, yet complete in that it was all that each had to give, of the self-devoting worship of unfallen angels and man. Even of such none could approach the Father but by Him. He is *the Way*, as well as *the Truth and the Life*, for all; the link between, the medium of communication both ways, to and from, between the Creator and the created universe, by His office and function as the Son, the Image, the Word, the Reason, the Wisdom, of the Father; and this He was even before, in the fulness of the time, He became such, in an unspeakably closer and more intimate sense, in our Nature, as *the Man Christ Jesus*.

The Sacrifice of praise and thanksgiving and adoration which is due to the Almighty from His rational creatures could not, of itself, even considered collectively, and accompanied by the fullest loving self-surrender of each and all, be adequate, because necessarily finite. But, ascending to Him through the Son of His love, in Whom He is always well-pleased, and seen in Him, it becomes so. It needed no expiation, no washing in the Blood; but it needed completeness and perfection. These only the Infinite Co-Equal Son could give; and so we cannot but believe that the conscious worship of the angel host in Heaven, if not of unfallen man in Paradise, was necessarily and consciously offered through the understood and realized Mediatorship and Priesthood of the Eternal Son.

If this is not expressly revealed, it is not revealed, partly because it follows necessarily, on reflection, from truths which are revealed; such as that *None cometh*

unto the Father but through Him; and partly because the Bible is, primarily and most importantly, the history of the Redemption of Mankind from Sin.

42. In the early beginnings of human history and under the earliest Dispensations Priesthood was connected with Primogeniture. The firstborn was the Priest. This primeval ordinance was the earthly and human reflection of the Divine prerogative of the Son of God; and so may be taken to be of itself suggestive and illustrative of a mysterious fact in the Divine Nature and in the relation of the Divine Persons to each other; not indeed necessarily, as they are related to each other in their absolute Being, but as they together, and regarded in their Unity, are related to created existence. We have another example of this reflex illustration of the Divine from the Human Nature, the possibility of which arises out of Man's creation *in the image, after the likeness, of God*, in the noteworthy Divine utterance concerning Man, and one uttered before that image and likeness had been injured or defaced, *It is not good for man to be alone.* This saying indicates the existence of a corresponding mysterious necessity, on an infinite scale, in the Divine Nature, and that not in His related but in His Absolute and Essential Existence, a necessity of Social Companionship; and so points directly to a Plurality of Persons in the Divine Essence; for the idea of companionship is only realized between Persons, and equal Persons. Nay further, bearing in mind the foreseen Incarnation of God, as viewed by Him to Whom past, present, and future are one, it might, perhaps, even be said, that the outward visible form and frame

of Man was also part of his creation in the eternally conceived and predestined Image of Him Who was, in the fulness of time, and to human apprehension, Himself to become Man in actual outer historic fact.

> An interesting and curious account of some crude caricatures and exaggerations of this thought, in relation to the complete humanity of Christ in body and soul, is given in Dorner's *Person of Christ* (Div. ii. vol. ii. chap. ii. p. 325). He traces them from their rise in the Lutheran and Reformed Churches, 'as the 17th century drew to a close,' through the Quakers (Barclay), the Anabaptists (Hoffmann and Menno Simonis), P. Poiret, and several English writers down to Dr. Isaac Watts.

Thus the Priesthood of the Firstborn, of the Head of the Family, in the earliest human society, his function as the depositary and guardian and transmitter of primeval truth about God and the presenter of worship to God, seem to point to an analogous function, on a scale of infinite grandeur, belonging to the Son of God, the Πρωτότοκος πάσης κτίσεως (*The Firstborn before all creation*); a function to be fully manifested in the Incarnation, whereby He actually became a part of, and the Head of, that Creation which He summed up and represented.

43. That event, in itself and in its consequences, especially in its sacramental extension, brought the One Mediator into the closest possible connection with human nature; and, in and through it, with that lower material creation at the head of which Man stands. But His Priestly relation to Creation at large and to Man as part of it does not depend on, though it is consummated and perfectly manifested in, His actual

Incarnation. By His Firstborn Sonship, and by the Mediatorial Character which belongs to Him as the Agent of Creation, He is essentially not only the Medium of Light and Knowledge, as of Life and joy and blessing and grace, to all orders of intelligent beings from the highest, but also the High Priest of their Worship, the Presenter of their homage, the Offerer of their sacrifice of praise and thanksgiving, in Whom alone and through Whom alone, associated with the infinite merit and perfect well-pleasingness which belongs to Him as the Perfect Son, the worship of the heavenly host has ever ascended with acceptance to the Father. Ere sin entered into God's fair universe, and while as yet was no estrangement between Him and any of His creatures, and so no need as yet of atonement and reconciliation, there was, for all this, need of One Who should stand between the Uncreated and the created Life; One Who, Himself Uncreated, and Divine, could yet enter into relation with created Life as existing through, in, and for Him; One in Whom the creature could see, and through Whom the creature could know, as much as its capacity, in each individual case, could bear and contain of God, Whom, immediately, *None hath seen or can see;* One in Whom and through Whom the Father could look with satisfaction and complacency upon His own Creation; which, however inconceivably grand and glorious, in kind and quality, or in scale and magnitude of forces and of extent, must be essentially finite, at least in quality and degree, and so at an infinite distance beneath the Perfections and the Majesty of God. Thus

it needed its association with the Divine Son, through Whom it came into existence, in Whom it continued to exist; and Who must be *in it*, if either it were to be worthy of the Divine approval and a worthy object on which God's love should rest, or its conscious worship and adoration and love, the first and highest duty of every creature capable of them, were to come up with acceptance before Him, relieved of that necessary imperfection and insufficiency which must always cleave to the best efforts of even the highest and purest of God's creatures and children.

Him the Only-Begotten, of Whom it is said, *Let all the angels of God worship Him*, all, save the rebellious angels, have ever acknowledged in His threefold function; as the Sovereign Lord of the Divine Kingdom and Ruler of all; as the Prophet and the Revealer, in that all they know of God they know through Him by the Holy Spirit of God Who is in them through Him; and as the One Priest, in that they approach not God in loving worship, save in and through Him. And in and through Him, the Beloved, they have ever enjoyed an acceptable access to, and a blessed communion with, the Father of Spirits; they have ever enjoyed, as through the same Mediation, a continual influx of grace from Him.

44. The Sadducees of old, the rationalists of their day, believed in neither angel nor spirit. But the Church of God, in all its stages and through all its successive dispensations, has ever confessed both. God's human children (among whom primeval truth, continually reinforced as it has been and enlarged by fresh revelations, has ever been earnestly and joyfully em-

braced and cherished) have always believed that above themselves in the scale of God's Creation, though not more than themselves the objects of His Fatherly love and care, there is, in the unseen spiritual world, which is ever around us, though at present veiled from our eyes by our tabernacles of flesh, a glorious hierarchy of Angels and Archangels, of *Thrones* and *Dominions*, *Principalities* and *Powers*, greater, in what ways and degrees we know not, than human beings *in power and might*. (2 *Pet.* ii. 11).

Though often spoken of as *spirits*, we are not to suppose that the angels are merely and purely spiritual in the strict and proper sense of the term. To be mere Spirit, to exist in an absolute independence of space and time, to be Incomprehensible (*immensus*) and Eternal, is the sole prerogative of the Self-Existent Being. This truth has been unfortunately obscured by the misrendering of our Authorized Version, not corrected in the Westminster Revision, of Πνεῦμα ὁ Θεός by *God is a Spirit*, instead of by *God is Spirit*. For to say 'God is a Spirit,' seems to represent Him as one in a class of existences which may be we know not how large; whereas His Existence in all its Modes and Attributes is singular and unique. To say 'God is a Spirit,' sets the Divine and angelic natures, alike unseen by us but not alike unseeable, in a rank by themselves. It draws the line below them; and then, below that line, begins to think and speak of human nature. However natural it be thus to draw the line in common language at the line of sight, it is yet misleading. The true line, one cannot

doubt, is that which necessarily exists between Uncreated and Infinite and Absolute Existence and all that is created and finite. The former is, in Itself, wholly apart from matter; and existed, in and from eternity *à parte ante*, before matter was. The latter would seem, alike from the hints and suggestions of Holy Scripture, and from various philosophical considerations, to be necessarily connected, though (it may be) in infinitely various ways, with matter, of (it may be) infinitely various degrees of materiality. We must remember, what is obviously true as soon as thought of, that the air in an empty room (to take this as an illustration) is as strictly material as are its walls and its floor; and that, still within the limits of the strictly material, there may be we cannot limit what further advances in the direction of greater subtlety and ethereality, the material being simply relative to the acuteness of sense in the percipient. Physical Science abounds with illustrations of the way in which subtle forms of matter, often wholly imperceptible in themselves by our ordinary senses, permeate grosser forms, which cannot resist their passage and their influence; and, further, of the fact that the mightiest forces of Physical Nature, Electricity, for example, are associated with and embodied (if we may use the term) in the subtlest forms of matter. Extending in this way our conception of the material, and remembering that whatever is material must have outward form and local circumscription, we seem compelled to believe that all forms, even the highest, of created life are necessarily associated with, defined and individualized by, a mate-

rial embodiment or envelope, and so are subject to the laws of space as of time, i. e. are here and not there, and must move, with a movement that takes time, from one point to another. And the necessity for this individual definition becomes, perhaps, greater in the higher forms of life, in which it is associated with reason and will and personality. All Science points, it has been said, to a wonderful continuity in Nature and in all created life so far as we know it. We may well believe that such continuity still largely prevails in the unexplored regions where, as yet, we cannot trace it. Of Man it is said, *Thou madest him a little lower than the angels*; and to Man, redeemed to the consummated perfection of his nature, which shall then as now include a body though a spiritual one, it has been promised by the Son of God that he shall be *equal to the angels* (*St. Luke* xx. 36), and, *as the angels of God in Heaven* (*St. Matt.* xxiii. 30). It is not then difficult for us to understand that the superhuman beings of the unseen angelic world are, even to the very highest, not mere spirit, but clothed in a material embodiment; and that of human form, for so Holy Scripture always represents them, though unspeakably excelling in beauty and in power. (*Appendix*, Note 2.)

45. Revelation gives us no account of the first creation of these glorious beings; but clearly implies their existence anterior to that of Man. Bishop Bull (Vol. I. Sermon XI.) adopts the opinion, which he says was general among divines of his day, that 'the angels were created some time within the six days;' but the grounds he alleges for it seem very insufficient. Their normal

dwelling-place is uniformly spoken of in the Old and in the New Testament, and by our Lord Himself, as *Heaven*. By this term, used, as it always is in Holy Scripture, in contradistinction to *Earth*, we must understand the place, or rather, perhaps, the condition, of God's nearer Presence and unimpeded Self-manifestation; such portions, that is, and conditions of the Universe and of created life as have not been overshadowed by the dark cloud of sin. In that happier sphere the angels *do always behold the Face of our Father Which is in Heaven* (*St. Matt.* xviii. 10). To them the Universe is one vast Temple, wherein God dwells, and which is illumined by the Shekinah-Glory of His Presence manifested in His Son. Their first duty, their highest occupation, their chiefest joy and delight is the adoring worship of God. Twice, in wondrous vision, has a glimpse of their worship been vouchsafed in ecstatic spiritual trance, to human eyes, and the sound of their hymn of praise been heard by human ears; once under the old Dispensation to the great evangelical prophet; once under the New to the beloved disciple, in his exile for his testimony to his Lord. With that worship the worship of man redeemed in and by the Incarnate Christ, the One Mediator and Head of angels and of men, has in the Catholic Church been wondrously made one, in her highest act of Eucharistic Thanksgiving, wherein, throughout all lands and through all her centuries, she has ever joined 'with angels and archangels, and with all the company of Heaven,' in magnifying God's glorious Name, evermore praising Him and saying, 'Holy, holy, holy, Lord

God of Hosts, Heaven and Earth are full of Thy Glory, Glory be to Thee, O Lord most High.'

This worship presupposes, as its necessary antecedent condition, some sight of God, some revelation of God to the angels, some knowledge, and that we can hardly doubt, notwithstanding Hooker's language on the subject, progressive, perhaps endlessly progressive, knowledge of God, His Nature, His Will, His Work, His Ways, and of their own relation to and consequent duties towards Him. For on this knowledge and sight of Him their worship of Him is founded. We cannot doubt that the Medium of this Revelation of God to the Holy Angels is the Eternal Son, the Logos, the Revealer, Who is their Light as well as their Life, in that through Him, standing therefore to them in a most truly and strictly Mediatorial relation, there is a continual inflowing into them, into their minds and spirits, of the Holy Spirit Himself of God. He, the Third Person in the Most Holy Trinity, is the quickening Life in them, freely ministered to them, according to their several individual capacity, and that a growing one, through the Son of God.

Hooker, *E. P.* Book I. vi. 1, writes, 'In the matter of knowledge there is between the angels of God and the children of men this difference: angels already have full and complete knowledge *in the highest degree that can be imparted to them;* men, if we view them in their spring, are at the first without understanding or knowledge at all. Nevertheless, from this utter vacuity they grow by degrees, till they come at length to be even as the angels themselves are.' The words italicised seem too strong; but perhaps Hooker did not mean them to be taken

absolutely, but only to draw a contrast between the infantile beginnings of human beings and the (apparent) creation of angels at once in full adult perfection, not of knowledge, but of powers and faculties.

It may seem a mere speculation, but is it not a justifiable and a probable one? to add, that to the angels, of whom, as we have seen, we are to conceive as clothed with spiritual bodies of human form, may be vouchsafed the sight of God in visible form; and if so, of course, in human form, and that, of course, associated with the Divine Person of the Eternal Son, in Whom alone can any created being see God. We know that it was part of God's Purpose and Will to assume, *when the fulness of the time was come*, the actual flesh and blood, the whole nature, of Man; as well as that outward form which, in varying degrees of glory and power and beauty, is common to men and angels: and so no marvel if, for manifestation to them, He should, even before the actual Incarnation, assume, whether permanently or occasionally, to them and to their apprehension, a visible human form; even as in such form He, on occasion, manifested Himself to the Patriarchs and to others of the Old Covenant.

However this may have been, it was in the Eternal Son, Who is the visible Image of God, that they saw God, whether inwardly or outwardly, and knew God in His Glory and in His Beauty and in His moral Attributes. In His visible works in Creation which lay outspread before their gaze, and whereof they were part, they saw God and knew Him in His Wisdom and in His Power; watching with absorbing interest the slow evolution of

His mighty Plan, desiring to look into it. So seeing God and knowing Him, they loved Him and they worshipped Him. But they worshipped Him through the Son, the One Mediator; He their High Priest gathering up into Himself their pure and holy, yet of itself, because creaturely, finite and inadequate love and worship, uniting it to His own perfect and infinite Love of the Father, binding it to His own absolute identity of Will with the Father's, and so giving it a worth and an acceptability which in itself it could never attain unto.

46. But Worship is not the sole element and occupation of the angels' life. Perfectly they do God's Will, which is their one Law, revealed to them through His Son their King; and this in Work and Service as well as in adoration and praise. Of what nature is this work and service? Holy Scripture gives only general suggestive hints on this highly interesting subject: yet its intimations are sufficiently clear, as to certain broad lines, to furnish trustworthy material for our devout meditation on a topic which occupied the last thoughts on earth of Richard Hooker, 'the number and nature of angels, and their blessed obedience and order.' (*Life, in Keble's Edition*, p. 85.) There are evidently distinctions of rank and power, and probably of natural endowment, among them. Their general name of *Angels*, a name expressive not of nature but of office and function, denotes that they are God's messengers or agents, specially towards the human race; and that both of mercy and of judgement. Above the angels in general are the Archangels; beings evidently of a

higher rank and place to whom the angels are subordinated. Some distinctions in the celestial Hierarchy are also clearly implied in the special designations *Thrones, Dominions, Principalities,* and *Powers.* (*Eph.* i. 21; *Col.* i. 16; 1 *Pet.* iii. 22.)

For the principle of a graduated subordination, through the various degrees of ἐξουσία (delegated authority) committed to various ranks of intelligent beings, evidently runs throughout the whole administration of the Divine Government of Him Who is ever the author, not ἀκαταστασίας (of confusion and unsettlement), but of order and of peace (1 *Cor.* xiv. 33). Is not this the finite counterpart of the mysterious Subordination of the Second and Third Persons of the Holy Trinity within the Divine Nature Itself? And is not the one safeguard and guarantee of its due and orderly operation the willing subjection and loyal submission of all, from the highest to the lowest, to the Supreme Divine Authority of the Son of God Himself, the angels' King? God rules the Universe through His Son; the Son of God rules through His subordinate agents, angelic and human, who are empowered for their work and duty, under Him and in their ordered subordination one to another, by the Spirit Which proceedeth from the Father and is given, through the Son, to them according to the several 'office and work' of each. (Compare the Formula of Ordination.) But the Son of God is Sovereign over all, the Object of Divine Worship to all. This supremest rank on the Father's Throne belongs to Him, First, in His pre-existent Divine Nature (*Heb.* i. 5, &c.), and here of native and inherent

right; and, Secondly, by gift and bestowal, in His Incarnate Nature also (*St. Matt.* xxviii. 18; *Philipp.* ii. 9.) The angels are His willing servants. Even in His deepest humiliation in the hour of *the power of darkness* it was so. In Gethsemane *there appeared unto Him an angel from heaven strengthening Him* (*St. Luke* xxii. 43). This may probably be understood of the special guardian angel of His Holy Humanity. But He could also say to St. Peter on the same occasion, *Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels?* (*St. Matt.* xxvi. 53.) But the services of that mighty army, the Hosts of *the Lord of Hosts*, were among the consequent prerogatives of that Divine Glory which was then, for the time, purposely and willingly laid aside.

But part of His Divine Prerogative as the Son and Heir is the Rule over and the Administration of that vast realm of created Life which had come into being through Him, and is maintained in being in and by Him, and of which the angels are a part. Holy Scripture, though it satisfies no vain curiosity, and gives no ground or encouragement to rash speculation, yet does so repeatedly reveal the fact of the employment of angels as subordinate agents in the realm of nature and as wielding its powers, under God and according to His Will, for mercy or for judgement, as to convey the impression that the cases specially recorded are only the manifested specimens and examples of what is really a general principle, a predominant feature, in the systematic economy of the Universe. (*Appendix*, Note 3.)

47. Certainly the Revelations of Science as to the scale of Creation, the grandeur of its forces, the wonderful character of its phenomena, seem to make it quite natural to believe that it may well furnish a worthy field for the exercise of the highest faculties of created intelligences of the very highest order and the most glorious endowments. We see, as yet, but a little way, whether over the extent or into the depths of Creation; and yet how pure, how elevating, how absorbing the pleasure and interest with which we survey that little! With what eager anticipation of greater wonders and glories still does even the untrained bystander, the ἰδιώτης (layman), watch for further knowledge of things hidden as yet, but whose revelation may be the crowning reward of further patient toil, to the glory and praise of God! That such toil is one of man's appointed tasks and duties, as it is most surely the means of some of his greatest enjoyments, we do not doubt. But if so, how much more to those higher natures who in intellectual grasp, as in other gifts, are *greater in power and might?* That the promise to redeemed mankind of equality with the angels, in our future state of complete restoration, includes an unspeakable advance in the powers brought to bear on the investigation of nature, its capacities and uses and its general purpose, and consequently a proportionate increase in the ground and motive for the most joyful adoration and praise, cannot surely be questioned. To enter more and more fully into the sublime truth, that all things came into being through the Son of God, continue in being in Him, and tend to their ultimate perfection through

Him and for Him; to learn more and more of the wondrous relations of all things to Him Who is the Alpha and Omega of the Whole, and of the meaning and consequences of that connection with Him which is as yet only revealed to us in the general statement of the fact; to see all this with an ever-growing insight, and so to realize ever more and more the Divine Glory and Dignity of Him Who yet, 'for us men and for our salvation, came down from Heaven and was Incarnate by the Holy Ghost of the Virgin Mary, and was made Man,'—this must surely be no small part of the future joy of those who shall through Him have realized the end of their being.

48. Yet, great as is in this respect the joy of the angels, in which we hope to share, far above this stands their wondering delight in the fuller manifestation of the moral Attributes of God as not only the Almighty Creator but also the all-loving Father, Who longs for the answering conscious love of His finite created children made in His Image, after His Likeness, and so with will and affections, with moral nature and capacity of love. Material Nature, grand and glorious as it is, is yet in itself, even in its highest animated forms, but the ground and basis of a higher, a moral and spiritual life, the evolution of which is its higher, more inclusive, aim and reason for existence, and to which it is its place and function subordinately to minister. Here again the recorded Revelation which God has given to man answers no curious questions, and leaves much, as yet, in deep and impenetrable mystery. Yet it does reveal, in broad outline, the tremendous truth that, in

the earlier world of conscious intelligent life of the angelic order, the mightiest issues of a moral and spiritual kind had already been tried, and with the most tremendous and far-reaching results, ere yet Man was born on this lower earth. Moral and spiritual Evil had been generated in even the highest of *the heavenly places*; and on a scale of extent and of intensity which staggers human thought. The revelation of this fact to man was necessary to account for the condition in which he finds himself and all things around him. And although little beyond the fact of the existence of evil in evil beings, prior to and external to man and man's world, is revealed in Holy Scripture; yet that little, combined with the moral knowledge open to man by natural means, through the observant study of his own moral constitution and the experience of life in himself and his fellows, may lead us so far as to the following conclusions:—

God made all things good; and, especially, all persons, i.e. all beings endowed with a distinct individual conscious existence. He made all such conscious personal beings to be susceptible of Himself, conscious of Himself, as well as of themselves and of each other, and of the world around them. For this He endowed them, not only with mind and intellect, perceptive and reflective, faint finite shadows of His own Divine Logos, but also with moral affections, that they might love Him, the Source of their being and of all their joy. But that love should be love it was necessary that it should be given. Love not consciously felt and willed, love not given by a conscious, voluntary movement of

the creature towards its God is not love at all. Love extorted (were that conceivable) from an unwilling subject were hardly more a contradiction in terms. Hence the very purpose of the creature's existence could not possibly be attained without the added gift, awful and godlike as it is, of Will, self-choosing, self-determining Will, really free, else were it no Will at all. God, by the very law of His Existence, and because He is Love, must of necessity present to the apprehension of His conscious and susceptible creatures every conceivable and possible reason why they should love Him, and so He attract their love. But, equally of necessity, the response must rest in the bosom of the creature himself. Thus when there was no evil in the Universe, there was the inevitable possibility of evil, in the inevitable existence of Free-Will; inevitable if there were to be any forms of finite personal life. The temptation, the probation (an essentially necessary condition of the moral discipline and development of the creature towards God), lay in the very thought that it was possible to withhold love from God Who claimed it. This withholding must amount to a violent conscious act of wilful defiance and self-assertion against God; it must amount, in effect, in tendency, and in its real essential character, to that attempted annihilation of God which is the real inner essence of all sin, which is the irreconcileable contradiction of God. Love from the creature towards God must necessarily be the love of submission and obedience, nay of worship; and must carry in itself of necessity the acknowledgment of dependence. A possible refusal was the possibility of

the assertion of independence; of the assertion, that is, of a position which is the sole prerogative of the Almighty, the Self-Existent.

49. We can thus, in some measure at least, understand that the original sin, the primary root of all sin, the defiant act of him who, whatever his rank in the scale of created life (and it may conceivably have been the highest), was the first leader of rebellion against the sovereign supremacy of God, was *Pride*. It was the lust of independence at whatever cost; the longing for a separate kingdom of his own, the assertion of self and of self-sufficiency, the dethronement, the annihilation of God, the deification of self. (*Appendix*, Note 4.)

In this all-inclusive sin, this root of sin, which carries in itself that which is the very damning essence of all sin (the rebellion, namely, of self and its will against God and His Will, the absolute defiance of God whensoever His Will crosses any form of self-will, or contradicts any gratification on which self-will may be set), there is further inherent a special jealousy and envy, a special conscious rejection, of that royal Heirship and present eternal Sovereignty over the whole realm of created Existence which belongs inherently, by right of His First-born Sonship, to the Only-Begotten. Hence arises an essential antagonism, absolute and irreconcileable, so long as the counter-claim of rival sovereignty is maintained against Him by the author of Evil. This one fact is of supreme and overruling import in the view and estimate of the revealed Work of Him Who 'was manifested that He might destroy the

works of the devil, and make us the sons of God and heirs of eternal life.' It points to the Son of God at once as the necessary and only champion of fallen, suffering man as against the great rival, the invader, the usurper, the tempter and seducer of a weaker and more ignorant being into disobedience and sin. It points to the necessity, for His own glory and honour's sake, as well as from pity towards those who were the victims of the lie, of the revindication by the Son of God in person of His own rightful and inalienable authority; and, of course, to the absolute certainty of His ultimate complete triumph, and the full re-establishment of His Kingdom over man and man's world, in righteousness and in truth, and therefore in happiness and in peace. It reveals, to the full, the deep malignity and, as well, the deep humiliation of sin, in that it shows the active, the purposed, the conscious, the aggressive, the personal character, in its ultimate aspects, of the opposition and conflict between Good and Evil, and the deadly irreconcileable hatred that must exist between their personal representatives; and it involves, further, the awful truth that the willing service of sin involves the being *taken captive* by the evil one *at his will;* and so, in the result, sooner or later, however veiled and disguised at first, the conscious submission to the evil one of the sin-enslaved soul and its worship of him as God.

50. In what formal act the first sin of the devil and his angels took shape on their yielding their free-will to the inwardly generated suggestions of pride, we are not expressly told. It may have been in itself

a very simple act; as simple as the plucking of the forbidden fruit; yet carrying with it all its awful consequences, just because it was the known and understood act of rebellion and disobedience. Holy Scripture, in one place bearing on the subject, seems to intimate that it was the overstepping, the transgression, of appointed local bounds. The Epistle of St. Jude tells us that some of the angels *kept not* τὴν ἑαυτῶν ἀρχήν (*their own principality*), *but left* τὸ ἴδιον οἰκητήριον (*their proper habitation*). Some commentators refer this to what is mentioned in the second chapter of Genesis, *The sons of God saw the daughters of men that they were fair, and they took them wives of all which they choose;* interpreting, as the Septuagint translators do, *the sons of God* to mean *angels*. This is a most uncertain interpretation, and seems to involve insuperable difficulties. But were it accepted, it by no means follows that the act, which was one of lustful sin, is to be identified with the act to which St. Jude refers. His language would rather point to what other passages of the Bible render probable, that to the holy angels were assigned, under the Son of God, defined regions of God's created Universe, over which, in their several ranks, they were to exercise a delegated authority, subject to the Will of God as declared through His Son. The sin pointed to seems rather that of pride and rebellion, leading them to refuse to confine themselves within the limits which God had assigned them.

51. It is easy to imagine how such a sin may have had to the full all the characteristics of a wilful and deliberate defiance of the power of Almighty God and

of the authority of His Son, and may have resulted at once in the complete and final estrangement and separation from God, Who alone is Life and Light, and so in the necessary banishment of the rebels from the Light of His Presence and their confinement *in everlasting chains of darkness unto the judgement of the Great Day* (*St. Jude* 6). Such an act as theirs may well have been an act of spiritual suicide. Certainly Holy Scripture gives no hint of any possibility of their restoration. For them, *for the devil and his angels,* is the eternal fire prepared. (*St. Matt.* xxv. 41: *Appendix,* Note 5.) In their simpler, though higher, nature, in the original adult completeness of each individual angel in his rank and place, in the more immediate and direct relation of each one separately, as apart from his fellows, to *the Father of Spirits,* to the Eternal Son, their Lord and King as well as their Mediator, and to the Holy Spirit, we may see considerations which would give to the act of sin and rebellion, in them, a specially deadly character, in addition to its enhanced heinousness arising from the absence, in their case, of any external temptation or seduction. The act of sin, in the case of each one who fell, must have been much more a conscious, wilful, and deliberate act, done with foresight of its consequences, and so much more of the nature of a *sin against the Holy Ghost,* on Whose continued presence with them and within them, consciously apprehended and longed-for, depended their continued spiritual life and its growing development. Their rebellion would involve a distinct conscious rejection and exclusion of Him and of His influences, by

an act of will which, in a more purely spiritual nature than that of man, would at once cut off the spirit from the Source of good, and fill it with darkness and with defiant hatred of God, such as must draw after it exclusion from the light of Heaven and imprisonment under the chains of a self-made darkness, in an, apparently, hopeless condemnation.

52. We are thus brought face to face with the awful fact of the existence of evil; not of mere pain, which has its manifold uses, and is singularly evanescent, forgotten almost as soon as past; but of moral evil, of hatred of good, of *spiritual wickedness in high places*, in the highest ranks of being; of an accursed delight in drawing others into rebellion against God, in bringing degradation and ruin on God's pure and perfect handiwork; and of consequent awful suffering and degradation, present and future (must we not say eternal?), as the portion of the wicked angels themselves.

Before so inscrutable a mystery we bow, in humble acceptance of the fact. We acknowledge its difficulty; which is, not that we cannot account for its origin, for the possibility lay (as we have seen) in the awful godlike gift to the creature of Free-will, a gift we can easily see to be inevitable if there was to be moral life and capacity of loving God in the creature,—but rather this, that the abuse of that inevitable gift of Free-will, in the case of we know not how many of God's highest creatures, was, if not inevitable, at least foreseen in the prescience of God. This we must allow. God foresaw it all; and yet God created angels and men. We exult with joy and thanksgiving in the manifestation

of love and wisdom and power in the material Universe; and still more in the gifts and powers and happiness of angels and of men; yes, of human beings even in this present life, much more in the thought of them redeemed and glorified and happy for ever. We dwell with amazed delight on the thought of so vast, so illimitable, a sum of happiness; of happiness realized in the present and expanding for ever with an illimitable capacity of development. But there is the thought of the inevitable shadow;—'This is not true of all.' There are those who will be, must be, shut out of it; we know not how many, of angels and of human beings; and that for ever, in misery, conscious, deserved, endless. It is no question, or only to a comparatively slight extent, of what may be the proportion of the lost to those, we doubt not inconceivably the greater number, in whom ultimately the end of their being will be blessedly realized. The mind refuses to cast, in such a matter, a balance of loss and gain, or to say that the cost, however appalling when regarded in itself, sinks into insignificance in comparison with the object secured. We stagger at the thought that any creatures, conscious, intelligent, immortal, formed for unspeakable happiness in loving and seeing God, should yet be cut off from Him for ever in misery unending; and that God, in creating them, foreknew this. We know and are persuaded that *the Judge of all the earth* will *do right*. We know that the final award of the Righteous Governour of the universe upon all will be absolutely just and absolutely merciful. We know that God gives to each one of

His creatures exactly as much, in kind and in degree, of His presence, as it is momently capable of; and that unless this were so it must absolutely cease, and that instantly, to exist at all. We know that from any originally capable of it, the gracious and welcome Presence is withdrawn solely because of their self-caused incapacity to receive it. But if we add, as we must, to the subjective consciousness, on the part of the creature, of this *poena damni*, of this loss of the *spiritual* Presence the further consciousness of the continuing close *natural* Presence (inevitable as the very condition of its existence at all), of a Being Whom it hates, and whose presence must therefore be to it simply that of a *consuming fire*, we are confronted at once with a thought whose overpowering horror makes us dumb. It is this thought, much dwelt upon in the present day, which forces so many upon one or other of the two expedients of *Universalism* or *Annihilationism* as a way of escape. Men would fain persuade themselves, in the presence of so great a difficulty, that either future punishment must in every case be corrective, and in the long run, after whatever prolonged discipline, be finally in every case successful; or else that, in the case of those who shall be finally incorrigible, it shall end in their ceasing to exist. (*See above*, § 39.)

It is no part of our present task to discuss these rival theories. We only remark that, as Origen perceived, the difficulty is not really removed unless the case of the angels be included as well as that of mankind. And we have been drawn into mentioning it only because it is inherent in the very thought of any

creation at all, such as, as a matter of fact, we know it. As so inherent we must accept it; content to await its explanation, but knowing, meanwhile, that the Creator is as purely Merciful and as purely Just as He is Almighty, and that the mystery of Creation, when fully unfolded, will be only the final and complete manifestation, to the heart and mind of every intelligent creature, of all the attributes of Him Who is LOVE.

On the Fall of the Angels and the Origin of Evil see Hooker, *E. P.* Book I. iv. 3, and Book V. Appendix No. 1. (Keble's Edition, Vol. II. p. 565.)

LECTURE III.

THE CREATION OF MAN; ITS RELATION TO THE INCARNATION.

GENESIS i. 26. "And God said, Let us make man in our image, after our likeness. . . . So God created man in His own image, in the image of God created He him."

53. WE have already seen that the first dividing line in the scale of Being is that between the Self-Existent and the Created, the Infinite and the Finite, the merely Spiritual and the Material. Below that line, first and highest are the Angelic natures.

Looking at the scale of Being from its lowest point, we find at its base mere inorganic matter, various in form, stupendous in bulk, passively subject to uniform law, without growth, yet subject to changes of the extremest kind under the operation of uniform law. Above this we draw a second dividing line, to mark off —what is clearly distinguishable from it, though in its lowest forms passing almost insensibly into it—organized matter, i.e. matter associated with life; an association which is evidenced by growth and reproduction.

A third dividing line is that which separates between the upper, or invisible, created world, the angelic world, and the lower, or visible, created world, the world of which we are immediately a part, and with which we are familiar. This is a very decisive line; though (possibly) not in itself so much so as is commonly

thought; (for the higher spiritual spheres of the purely divine and of the angelic life surround us always and everywhere; and we are immersed in them, though we apprehend them not save by faith); yet for us as men a decisive line, because it is the limit of our natural and ordinary sight.

Beneath this line are the Human, the Animal, and the Vegetable worlds of Organized Life, clearly connected, albeit through infinite gradations. Of these the higher forms at each stage include the essential constituents of the lower, together with their more distinguishing elements; while Man, the highest form of organized living matter within the visible sphere of this lower world, though formed of the very dust of the ground, includes and represents, in his constituent elements, alike both the purely material, the vegetable, and the animal world; but with these combines those higher elements which difference him absolutely and essentially from the lower creatures, notwithstanding his points of resemblance and links of connection with them, and which make him human.

54. Holy Scripture teaches us that the creation of the invisible world of the angels preceded that of the visible world and of man; but by what space of time it gives us no idea. Such was no part of its purpose; which is, to record the story of God's dealings with His creature Man. It begins with the statement of the fundamental truth that the existence of the visible and material world, of the Heavens and the Earth, is due to the creative act of God, an act which took place *in the beginning*, in some remote, possibly in some

inconceivably remote, past. The first two verses of the Book of Genesis allow for as many millions of years as modern science (whose divinely-appointed task and duty it is to study physical nature) may discover it to be necessary to postulate. And in its subsequent description of the order of creation and the successive development (or *evolution*, if we like to use the word) of things created, a development which culminates at last in Man, there is really nothing that is not quite reconcileable with the really attested truths of Physical Science. More than this we need not, we have no right, to ask. The investigation of processes, the observation of the Laws (so-called) which govern the development of material nature and the evolution of life up to its highest visible forms, whether from a primordial germ or otherwise (or rather, we should say, the observation of the course which, as a matter of fact, that development has followed), is within the grasp of man's natural intellectual powers patiently and laboriously exercised; and so is left to them for their exercise, to the glory and praise of God and to the benefit of man. What Revelation insists on, in perfect conformity with the common sense and verdict of mankind, and with the necessary conclusions of the highest Reason, is the fundamental truth, that, behind all material nature and its phenomena, behind all that exists and which man can apprehend, there is a Personal and intelligent and Almighty Will, a Self-Existent Uncreated Life, the great First Cause of all, the present Sustainer and Upholder of all, the all-wise and all-merciful Ruler and Controller of all.

55. At the head of this lower and visible sphere of created nature stands, by divine appointment, Man, the sovereign and lord, under God, of all; the being for whose sake this lower world was made, and to whom it, and all that is in it, leads up; crowned *with glory and honour* by his Creator, Who made him, in this his destined dwelling-place, to have *dominion over the works of His Hands*, and *put all things under his feet*. Placed thus in the scale of intelligent created life Man is made *a little lower than the angels*, as belonging to a clearly different sphere, the epitome and representative of an order of things more closely bound up with matter; clothed in a body of flesh and blood, itself a marvellous piece of God's handiwork, wrought out of the very elements of the ground on which he walks, and animated, in the present life, by a living soul, a ψυχή, which ministers to and subserves his higher life of intellect and spirit. It is a part of this closer relation to matter, this possession, at least in the first stage of its existence, of an animal nature, that the Human Race was not created at once in a certain definite number of individuals, as it is thought the angels were, each in his full adult completeness, from the first; but *in posse*, as contained in the Protoplast, in the primeval pair, and so developed by the unbroken succession of natural generation, by reproduction from them. There is nothing analogous to this in the angelic nature. We are expressly told that *they neither marry nor are given in marriage*. Here is a marked distinction between the 'bodiless powers'—bodiless though not merely spirit or un-material—of the heavenly world, and man with his

compound ὁλόκληρον of body, soul, and spirit. In the connection of each individual with those who have gone before, in the natural relationship of a constitution of flesh and blood inherited from a common source, there is in the Human Race a unity and a solidarity which, apparently, belongs not to the angels.

This must be borne in mind, as throwing a light on some features of the Christian Religion, especially in its sacramental aspect; and helping us somewhat to understand the work of Redemption, as carried out on behalf of man, and not, so far as we can see, of the angels who sinned.

56. It is the peculiar feature of Man's position in the scale of Created Life that he is of all creatures the most completely representative. His compound nature is the most complete summary, the microcosm, of all else that is. In his spiritual nature he is like the angels, and has the capacity, as redeemed, of becoming, in his full consummation, *equal to the angels* (ἰσάγγελοι, *St. Luke* xx. 36). In his lower nature he includes the elements of all that is beneath him in the lower forms of life, and even of brute inorganic matter.

In these facts we may perhaps see some of the reasons why, if there was to be a union of the Creator with the creature, it should take place in our nature.

Saint Thomas Aquinas shews (iii. 4. 1) that it is only in Human Nature that the two conditions of meetness or dignity and of necessity are united. To the irrational creation dignity is wanting; to the superhuman or angelic, necessity. For the angels (he argues) are not generated as men are; nor born, as men are, under a law

of original sin, to the inheritance of a tainted nature. There is no abstract common angelic nature. Each angel is, from his first creation, perfect in his own personality, from which it follows that the Son of God could not have taken the angelic nature without superseding, indeed annihilating, the personality of some one particular angel; and the sin of the evil angels, who might seem to satisfy the condition of necessity, is (he says) irremediable.

Human nature as the highest product of the creative energy of God as exercised in this lower visible and earthly sphere, was perfect and complete in the Protoplast, in whom were germinally contained all the several individual members of the race which was to grow from him as from its original seed and root: in the Protoplast, in the Adam, not in the first pair, but in the man alone, from whom, and not separately, the woman was derived by a subsequent special act of God's creative power. The material substratum of Man was first formed in the perfection of its physical organization, with all its contained capacities; whether by direct immediate act, or by slow evolution from lower forms, is really immaterial. Into this God *breathed the breath of life*, and man became *a living soul* (ψυχὴ ζῶσα) indwelling in a *natural body* (σῶμα ψυχικόν), which was the tabernacle not only of the *soul* (ψυχή) and the *mind* (νοῦς), but also of his *spirit* (πνεῦμα), the highest, the most godlike, the immortal, element in his compound constitution; and further, of (what is closely associated or rather identified with this) his Will, his Personality, his Self, of which the body, the soul, and the mind, and all that belongs to the constitution of human nature in the mass as common to all, were to be the

subordinate and subservient instruments and organs, to be used and controlled by his Will, under the supremacy of Conscience, to the glory and praise of God.

57. We are thus able to distinguish clearly between what belongs to the individual and to the Race; to the common Human Nature of all, and to the separate, solitary, responsible self of each. And it will be important to distinguish them clearly when we come to consider the fact of the Incarnation. Much has been written, from the days of Tertullian downwards, on the question of the origin of the soul in each individual; and the rival theories of *Traducianism* and *Creationism* have found their advocates. What is needed, as it would seem, to enable us to thread our way through this controversy is a steady recollection of the Scriptural distinction between the three great elements in the constitution of each man, his σῶμα, ψυχή, and πνεῦμα (body, soul, spirit). The question is confused so long as the distinction between the two latter is merged in the general term 'soul.' Speaking accurately, the 'soul,' or ψυχή, is the animal, natural, and earthly life-force of man; intimately associated with, profoundly influenced by, his physical and material nature; running up, on its upper side, into his mind or intellect (νοῦς), which is the highest form of natural life in man as man, but very closely connected with, and dependent upon, the varying condition of those material organs of his bodily nature through which the life of the intellect manifests itself. It is, perhaps, most probable that *Traducianism*, or the theory which main-

tains the transmission of the soul by derivation from parents, is very largely true, though not sufficient wholly to cover the facts. The fact of the large amount of hereditary propagation of qualities, both purely bodily and of a higher kind, in natural disposition and temper and in intellectual capacities and aptitudes, within the sphere which we have just defined, does not really admit of doubt. These inherited qualities, dispositions, and tendencies, physical, moral, and intellectual (distinguishable, but most closely and inextricably connected) form the first and closest inner circle —as our circumstances and conditions, moral, social, educational, and otherwise, form the second and outer circle—of that tangled web of influences with which each man's several self, in will and spirit and personality, has responsibly to deal. They constitute the material of his trial and probation, or part of it; the first, and, often, the most determining part. He is not responsible for them, though he is for his use and development of them. God knows them, for He providentially ordained them. And God allows for them in His estimate, at each moment and in the end, of each man's self-determined relation towards them, and of his total resultant character, when probation is complete.

Yet, while we incline to think that, in respect of those lower elements of each man's nature which, variously balanced in each individual case, are yet the constituents of that human nature which is common to all, the traducianist view is probably correct and true; it should be remembered that we do not thereby mean that human nature, with all the possibilities of its

future development in specific cases and in individuals, was once for all divinely created in the case of Adam and then left to develop itself. God does not sit apart from His Creation, as the Deistic theory of Transcendence would have us think; but is immanent in it at all times. *In Him* it has its being. Without the immanent Presence of Him Who *upholdeth all things by the word of His power*, it must sink at once, as a whole and in all its parts, into non-entity. The coming into existence, therefore, the γένεσις, of each separate form of life, specific or individual, is still the act of, and is by the will of, God the Creator, whose creative energy is thus *a continuing energy*, not a mere act of the past over and done with. If the Fifty-first Psalm speaks the language of Traducianism, the Hundred and thirty-ninth speaks that of Creationism; and both with absolute and equal truth. *Behold, I was shapen in wickedness, and in sin hath my mother conceived me.* Yet *Thou hast covered me in my mother's womb, &c.* The gift of life is, in each separate case, God's direct gift, by His creative Spirit, the Lord and Giver of Life, operating through His Eternal Word. Though it be in the lower portion of man's nature, and though it operate, not directly and immediately, as in the creation of the Protoplast, nor as in the Incarnation of the Second Adam, but through intermediate agencies ordained of God which bind the resulting individual to the whole mass of which he is a member and an outgrowth, each individual child of Adam must make to the Almighty Creator and Father the same acknowledgment, *Thy hands made me and fashioned me* (*Psal.* cxix. 73). But when

from this region of our complex life we turn our thoughts towards that which is strictly speaking individual and separate, to the Will, the Spirit; and further, and behind that again, to the immortal personality and Self, we may well adopt the strict theory of Creationism, and believe that God 'is daily and hourly creating those myriads of human souls which He infuses into the bodies prepared by His Providence' (Pusey, *Daniel, Preface,* p. xxii). We believe that there is, in the strictest and most direct and immediate sense, a separate and special gift of the highest life from the Creator to each separate man in his separate and inalienable responsibility. Here is that which, in the sight of God and in the highest sense, each man is. Here is that which (whatever may, as a consequence of sin, befall the lower elements of his nature in whole or in part, in conjunction with this, or in separation from it, i.e. in the intermediate state) yet is, and must remain, immortal and indestructible.

Yet we must remember that God's original creation of man contemplated (so to speak) no such separation of what He had joined together in so wondrous a complex; and included no such dissolution, temporary or otherwise, of the parts which go to make up the whole nature of Man as we call death. *Sin entered into the world, and Death by Sin.* Death is *the wages of sin.* The constitution (ὁλόκληρον) of Man, as God made Him, *in His own image, after His likeness,* and as He has recreated him in Christ, is a complex unity of body, soul, and spirit, a nature compounded of, and so representative of, the various distinctive parts

of God's whole creation from the highest to the lowest; and so, as our argument now brings us to see, the natural and likely point in the scale of being at which so marvellous a Union of the Creator with His own creation might *à priori*, could we have regarded it *à priori*, have been expected to take place, as in point of fact it has taken place.

58. These considerations must lead us on to the further thought that so great an event as the Incarnation, as great, to say the least, as the original Creation of the Universe out of nothing, cannot have been dependent on the (so to speak) contingent event of the entrance of evil into the Creation, or the Fall of Man; or have been (so to speak) only posteriorly necessitated as the means of the Redemption of Man. There would seem to be sufficient antecedent and *à priori* reasons for it, apart from its great, and to us nearer, aspect as a means of Redemption from the grasp of evil and the evil one. It is of a truth so stupendous in itself, that it would seem to be, if we may so express it, worth while, apart from its use in the Redemption of Man. So great a fact must carry consequences of the most far-reaching, and, to us, at present, inconceivable kind, to every person, to every thing, that belongs to, and forms part of that, Creation of which, by that act, the Creator Himself became a part, thus linking it, and for ever, to Himself, in its whole sweep from the highest to the lowest.

We have drawn indeed a line, naturally and necessarily, in our view of the scale of being, between man and the angelic world; for that is the present limitation of our sight—a limitation necessary, for intelligible

reasons, in connection with our work and duty and probation in this present life. But when the present veil of flesh is removed we shall (perhaps) see that there is no great break or interruption; and that there is (so to say) a natural and easy ascent from the nature of man, such as God made and designed it to be, and will bring it to be in Christ, up to the lower ranks of angelic life.

The holy angels are spoken of in Holy Scripture as the *Sons of God;* but so also is the First Adam, and so also are mankind as redeemed in Christ. Man was created *in the Image, after the Likeness* of God, after the Pattern (that is) of the Eternal Son, the Word, Who is the *Image* of God, after Whose pattern he is also re-created. This statement marks the original and still possible dignity of our nature, whose crowning glory and distinction it is that in it the Union of the Creator with the Creature could be effected; that it could become the abiding tabernacle, by a personal union, of the Eternal Son of God. A nature which was open to such a possibility as this is indeed but *a little lower than the angels*, and may readily be believed to have its abiding place, when sin is done away, in that everlasting kingdom of heaven to which the holy angels already belong, and to which the Risen Life of the Second Adam points as its true home.

Such being the position and dignity of Human Nature in the scale of being, it has been the thought of many deep Christian thinkers, both in ancient and modern times, that the Incarnation would have taken place in any case, even had it not been the method of Man's

deliverance from a fall into sin and from a bondage under the dominion of evil; though, apart from the necessities of the struggle with evil, it had not involved the pain and shame and death upon the Cross of the Incarnate One. Great names like Saint Anselm and Saint Thomas of Aquinum may be reckoned on the other side. They would not trace the necessity of the Incarnation higher than the Fall, and the consequent scheme of Redemption. Yet is there nothing contrary to the analogy of the faith in the Scotist view, and much, alike in theoretical reason based on Revelation, and in the express intimations of Revelation itself, to suggest such a belief.

Considering the sublime and overpowering character of such an event in itself, it would seem to be, as we may so say, too great to admit of its being thought of as in any way contingent on any, however foreseen, action of free-will in the creature. The entrance of evil into the Creation was contingent, not necessary. Its possibility lay (as we have seen) in the gift of Free-Will, itself the necessary condition of moral life. Its being foreseen, in the all-knowing prescience of God, does not diminish its contingency; though it be true that we, with our finite understanding, cannot reconcile the existence of Free-Will nor the real contingency of its action and its consequences with the Divine Foreknowledge. But it seems difficult to think that so transcendent a fact as the Union of the Creator with the creature in a personal conjunction can have been merely possible, depending on the direction taken by the will of the creature.

59. Neither can we think of limiting its results and effects to the particular creature Man in whose nature that union was actually effected. At whatever point in the scale of created Being the Creator entered into personal conjunction with it, must not the effects of the contact be felt, and that abidingly and unceasingly, throughout the whole?

> Mr. Wordsworth, *Bampton Lectures* of 1881, speaking (Lect. VI. p. 186) more especially of the Atonement, writes thus, of the 'magnificent fulness and richness of result which the New Testament ascribes to the work of Christ, as the prophets had foreshadowed it. It takes into its view the whole human race, from first to last (*Romans* v. 18, 19; 1 *Tim.* iv. 10). And not only does it extend to all the sons of Adam, but it has a gracious influence upon the highest angels, nay, upon the inanimate creation also. It is, to use St. Paul's glorious language, the recapitulation, the reunion of all things, both that are in heaven and are on earth (*Eph.* i. 10; *Col.* i. 20). It is a revelation of love made to the powers on high, as well as to ourselves. It is one of the things which "angels desire to look into"' (1 *Pet.* i. 12).
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> And, p. 189. 'But if the Atonement is what we have seen that it is proclaimed to be, an act influencing the whole creation, it touches a very large region of which we have only the faintest conception.'
>
> If this be true of the Atonement, it must be true *à fortiori* of the Incarnation, its necessary condition.

For is there not a wonderful continuity in created life, certainly as we know it up to the dividing line of our sensible perception? And may we not infer at least the possibility of the existence of such continuity in regions of life beyond our present sight? There is (we have seen) no sufficient reason to sup-

pose that created beings of a superhuman order are pure Spirit, as God is, and almost certainly God alone; but rather that they are associated with matter, which, in subtler and more ethereal kinds but still in the same essential form and outline as our own, may enclose their personality and their spirit, and be the seat and instrument of their powers, as truly as our own grosser and animal bodies are to us in this present life. And the Divine association of matter with the personality of the Son of God may (should we not rather say *must*?) have its far-reaching influence even on those superhuman unfallen natures—natures which, although needing no atonement or cleansing from sin, might yet be advanced to higher developments, and nearer approach to God through His Son, than had been possible, even to them, apart from the Incarnation. The Catholic Christian being, as such, an earnest believer in the reality, and, for the highest life of the creature, the necessity of Sacramental Grace—that is, of the inner and most truly real communication, to the very innermost depths and ultimate seats of life, of the very essential nature and life of the Son of God as a *quickening Spirit*—is compelled to believe that, even to the very highest unfallen natures, whose life, glorious as it is, is yet finite and dependent because created, the real communication of the Life of the Son of God is the source, the only source, of life. And not of life only, but of growth also and development, spiritual and intellectual, such as needs the conscious willing co-operation and concurrence of the creaturely personal will, laying hold, with conscious grasp, of the nourishment offered by

Him Who is *Angels' Food*, and joyfully assimilating it in growing likeness to Him Who is the very perfect Image of the Father, after whose likeness angels as well as men were created (for they are expressly and specially called *the Sons of God*, *Job* i. 6; ii. 1; xxxviii. 7), and in Whom alone they also can attain their perfection. Such infusion of life into them through the Son of God may have received an immense development through His association with created Nature.

There was in the first Paradise, even for unfallen man, a *tree of life* of which he was to *eat, and live for ever*; the outward and visible sign, at once, and the conveying medium, of an inward and spiritual gift of life. And, in the description of the final, the consummated state of redeemed Man, in the New Heavens and Earth, the *Tree of Life* is again introduced (*Rev.* xxii. 2). We have in this the clear intimation of the necessity of Sacramental media for the nourishment of the higher, that is, the conscious forms of creaturely life in all its stages and conditions. There would be certainly nothing strange in the existence of an analogous means of life for angelic beings. And if the Tree of Life be but the type and figure of that real communication of His own nature which, since His Incarnation, the God-Man has provided within the enclosure of His Church for us men, it were not unreasonable to believe that some corresponding increase of the nearness and efficacy of the means by which, from Him, their life is sustained may have taken place for the angels also, when the Son of God became, like them, a creature and associated with matter.

For though *He took not on Him the nature of angels* (since had He done so, He had not then united with Himself this lower order of things to which we and what is below us belong), yet He took on Him our nature as including, in a sense, more than, more various elements than, the angelic nature; as including the same elements, albeit in lower form and power, and others to which they are strangers; so linking Himself with them through us, in a way in which He could not, it would seem, have linked Himself with us through them.

And if there be through the Incarnation openings of benefit, means of development, and so prospects of greater advancement in the path of perfection, alike to the natures of angels and of men, which could not have otherwise been theirs, then we may well believe that the great condition of such means of advancement would not, even apart from the redemption of fallen man, have been withheld. For the works of God are, in each kind, of the highest possible degree of goodness, whether actual or prospective, *in esse* or *in posse*. None are perfect, i. e. consummated, all at once, from the first instant of their existence; for it belongs to God only to be absolutely and infinitely Perfect without Progress. In Him alone fact and capacity are identical. In Him alone there is no Development, only Manifestation.

> 'God alone excepted, who actually and everlastingly is whatsoever he may be, and which cannot hereafter be that which now he is not; all other things besides are

somewhat in possibility, which as yet they are not in act.' (*Hooker, E. P.*, I. v. 1. vol. i. p. 215.)

As for His works, they are *very good*, even in their germinal beginnings; and they tend, in conformity with His designs, to a (possibly) endless progress. Such progress, in the case of beings with an intellectual, moral, and spiritual nature, is a progress in the knowledge and love of God, and of His works, and in growing likeness to Himself; a progress which the personal Union of the Mediator-Son with the Creation which came into being through Him, and exists in Him and for Him, must be the most powerful means conceivable of promoting.

On this ground also, then, we may well conceive of the Incarnation as designed from the first (to use the language of time, which alone human thought can use) together with, and involved in, the Creation of a Universe of finite Life, distinct from God; and so as included in the Eternal Thought of God. For in Him all that is, or shall be, or could be, existed ideally, in a past Eternity, ere yet ought else but God began to be.

60. Further yet, we may truly say that, apart from the Incarnation there is, and must ever be, an infinite gulf and chasm between the Self-Existent and all derived and finite life, however exalted and glorious, however good in its beginnings, however inconceivable to us its prospect of perfectibility. There is no comparison between that which is finite, however grand its scale, and that which is absolute and infinite. As well from the highest point as from the lowest of created life, the gulf to the Uncreated is infinite. Mediation

becomes a necessity if there is to be any relation between God and the Creature. The Son of God has ever been that Mediator; naturally, since all Creation is *through* Him. He bent across the gulf, we doubt not, from the first, in loving condescension towards His creatures; who could only know God, and draw near to God, and draw life from God, through Him and in Him. Yet was Mediation not perfect until He could be *in them* (*St. John* xvii. 23), as well as they *in Him.* To bend across the gulf, with whatever yearning love, is not to bridge it; nor is creation linked to the footstool of the Almighty save by the flesh of Christ; nor is all conscious immortal life bound in one great communion of Saints, to which belong an *innumerable company of angels* as well as all *the general assembly and Church of the first-born, who are enrolled in heaven, and the spirits of just men made perfect,* save in Him Who, in His Incarnation, is the *Beginning* of the New Creation of God as of the old (*Rev.* i. 14), the *Father of the world to come* (*Isa.* ix. 6), the Mediator of that New Covenant (*Heb.* xii. 24) which was a fresh departure in the ways of God towards His creatures.

61. A further argument may be drawn from the *permanence* of the Incarnation. If its sole reason were the redemption of sinful man, it is conceivable that, that work completely effected, in the consummated glory of the Elect, or, at furthest, at that ultimate point when, *all things being made subject unto Him,* the Son shall have *delivered up the kingdom unto the Father* (1 *Cor.* xv. 24–28), the Son might lay aside the Human Nature which He had assumed. But, on the contrary,

Holy Scripture teaches, and the Church has always believed, otherwise; namely, that the Union so effected is 'never to be divided' (*Art.* ii). But if the permanent union of Creation, in all its height and depth, with the Creator, be a further object beyond and above the undoing the mischief of sin, then that object was a reason for the Incarnation, even had there been no sin. And this may meet some difficulties that have been suggested by physical philosophy as to the permanence of Creation and of Matter. Looking at the Creation merely from the point of view of philosophic science, physicists have thought that a time must come when the forces originally implanted in nature will have worn themselves out by a 'degradation of energy,' and all return to coldness, darkness, and nonentity.

The able and thoughtful writers of an interesting volume entitled 'The Unseen Universe,' resort indeed, in the search for something which may avert such a catastrophe, to the hypothesis of an invisible order of things, 'in which we may find the origin of the molecules of the visible Universe,' and also the 'explanation of the forces which animate these molecules,' an unseen universe 'intimately connected with' the visible world, 'connected by bonds of energy with it,' originally imparting energy to it, 'also capable of receiving energy from it, and of transforming the energy so received.' But inasmuch as the authors themselves admit, nay assert, that this unseen universe is itself not only created but material, we do not see that anything is gained. The line of sight of our present human powers of sense, is an insufficient ground on which to base a difference as of

kind between what we now can see, and what, still material, is too subtle and ethereal for us to see. It is more philosophical to assume the real continuity of the Created Universe as it is on either side of our line of sight, especially since an interchange of energy is expressly admitted, and the great principle of continuity throughout all that is on our side of that line,—'that principle which has been the guide of all modern scientific advance' (*Unseen Universe, Preface*), is earnestly contended for by these writers. Indeed, at the close of their First Chapter (§ 49) they tell us they agree in the position which looks upon the invisible world not as something absolutely distinct from the visible universe, and absolutely unconnected with it, as is frequently thought to be the case, but rather as a universe which has some bond of union with the present. Christian thinkers have always believed that the whole created universe, invisible and visible, animated or inanimate, depends absolutely for its existence, from moment to moment, on the upholding will of God, on the immanent spiritual presence throughout it of Him *in Whom are all things.* May they not add to this the further thought, that in the permanence of the Incarnation, in the everlasting association of the Son of God with the whole nature of man, in its visible and invisible elements alike; and so with that material system of things of which man is the crown and sum, we have the sure promise of the everlasting continuance, and (may we not add?) of the progressive development, *pari passu* with the development of man, of the material system of things which is the home and habitation

of intelligent life, and of which man is a part; and which he needs, and will continue to need, as the object of his reverent study, and the theatre of his consummated powers? In the securing of this we may guess a reason for the Incarnation apart from man's need of deliverance from sin.

Grounding, then, our reverent thought on so high mysteries on the facts of the Revelation contained in Holy Scripture, we can see reasons why we may, at least permissibly, believe that the perfect redemption of fallen man and of his dwelling-place by means of the Incarnation, was part of a larger purpose which, perfectly and wonderfully, effected that and much more besides.

62. It does not therefore surprise us to read in the introduction of that one Epistle of St. Paul from which personal salutations are absent, which was circular and general in its character, and so dealt with the great truths of Christianity on a higher level and in a more abstract way of statement than others, that part of what God has made known to us Christians of the mystery of His Will is this, That *according to His good pleasure which He purposed in Christ, He should, in the dispensation of the fulness of the times, sum up* (or *gather together*) *in one all things in Christ, both the things in the heavens and the things upon the earth, even in Him* (*Ephes.* i. 9).

Neither, again, do we wonder that in another epistle, addressed to a Church which was troubled by the speculations of a false and whimsical philosophy (the earlier form of Gnosticism), he should insert a few words

to maintain the supreme and unique position of the Christ as the sole Mediator between the Creator and the created world, the Agent through Whom it originally came into being, the Life by Whom all things consist, the abiding, and the sole and sufficient link between it and God; *For it* was the good pleasure of *the Father that in Him should all the fulness dwell, and through Him to reconcile all things unto Himself, having made peace through the blood of His cross: through Him, I say, whether things upon the earth or things in the heavens* (*Coloss.* i. 19).

63. Of the ultimate and all-inclusive purpose of God in creation we can only say that it was for His own glory, for the Manifestation of Himself; not to Himself, for that already was, in His eternal ideal Thought as permanently subsisting in His Eternal Son, the adequate Expression of Himself in Himself, (i.e. in His Divine Essence), and containing in Himself all the potentialities of Creation. Not to Himself therefore would God manifest Himself in Creation, but to created intelligences who, through His Son, should know Him, and love Him, and glorify Him, to their own unspeakable happiness at the same time. God's all-inclusive purpose includes a benevolent purpose towards His rational and conscious creatures, but is not merely identical with it. It includes it, and transcends it. Our first thought here must be *The Lord hath made all things for Himself* (*Proverbs* xvi. 4), not merely for the happiness of the creature independently of moral behaviour; but, foreseeing that, as a fact, the moral life, and consequent happiness, of any must involve the

freedom of the will of all, and the abuse of that freedom by some; and yet, notwithstanding such proportion (whatever it be) of loss, impelled to create by some preponderating motive, against which such loss could not be weighed. We are sure that that motive, and the methods of its ultimate perfect realization, are altogether holy and just and good, and perfectly consistent with the nature and character of Him whose very being is love. This thought human reason can pursue no further, nor remove, though it feels, the difficulties that surround it. We bow the head before them; but in unshaken faith in the righteousness and in the love of God. *Clouds and darkness are round about Him*—yet *righteousness*, we are sure, *and judgment are the foundation of His Throne* (*Psalm* xcvii. 2), *and His tender mercies are over all His works* (*Psalm* cxlv. 9).

But if there be a purpose of God—the Manifestation of Himself and of the resources of His Being, for His own glory—beyond, though including the happiness of the creature;—that purpose itself the product of an overruling necessity within the Being and Will of God, i.e. arising from His very Being and Character, whereby He is a Law unto Himself—then such all-inclusive purpose may well have included, as a necessary part of it, His personal conjunction with His own Creation.

For it is only in the Incarnation that the perfection of Creation is attained. Creation, in itself, apart from God, is necessarily finite. Not in its highest individual reach, not in its aggregate totality, can it be otherwise, as instanced in the furthest future developments of the

very highest created life; for at whatever future stage of even a conceivably endless progress, it is still, by the very law of its being, finite, and so defective. Hence it is necessarily imperfect; regarded in itself it must ever be inadequate as an expression of either God's Power or Love, or as a manifestation of His Character. There is no other conceivable way in which this otherwise eternally insoluble difficulty could be got over but by the Incarnation. An indefinite and eternal progress of the creature towards God (which is probable), would, even if such a progress were conceivable (which, perhaps, it is not) without the Son of God and His Incarnation as its means, still leave the creature at an infinite distance from God, and without an ideal Pattern after which its progress should move. The Son of God, as Incarnate, completes and crowns creation; removes its inherent defect; makes it perfect, and that beyond all thought, and in such wise that nothing could conceivably be added to the glory of its quality, as it is in Him its Head. The work so finished is indeed worthy of God. Without this supreme thought all conceptions of nature and of God must be comparatively unworthy and insufficient. Without this thought they cannot be, in the true deep sense of the word, 'religious.' That thought alone binds man to God. To have given that thought to man, realized absolutely and literally in outer visible historic fact, this is the crowning glory of Christianity, which is therefore 'the One Religion.'

Compare Liddon, *Bampton Lectures*, V. p. 396, on the relation of the Incarnation to Creation: 'Between

the processes of Creation and Incarnation there is no necessary contradiction in Divine revelation, such as is presumed to exist by certain Pantheistic thinkers. The Self-incarnating Being creates the form in which He manifests Himself simultaneously with the act of His Self-manifestation. Doubtless when we say that God creates, we imply that He gives existence to something other than Himself. On the other hand, it is certain that He does in a real sense Himself exist in each object which He creates. He is in every such object the constitutive, sustaining, binding force which perpetuates its being. Thus in various degrees the creatures are temples and organs of the indwelling Presence of the Creator, although in His essence He is infinitely removed from them. If this is true of the irrational and, in a lower measure, even of the inanimate creatures, much more is it true of the family of man, and of each member of that family. In vast inorganic masses God discovers Himself as the supreme, creative, sustaining force. In the graduated orders of vital power which range throughout the animal and vegetable worlds, God unveils His activity as the fountain of all life. In man, a creature exercising conscious reflective thought and free self-determining will, God proclaims Himself a free intelligent agent. Man indeed may, if he will, reveal much more than this of the glory of God: he may shed forth by the free movement of his will, rays of God's moral glory, of love, of mercy, of purity, of justice. But whether each man will make this higher revelation depends not upon the necessary constitution of his nature, but upon the free co-operation of his will with the designs of God. God however is obviously able to create a being who will reveal Him perfectly and of necessity, as expressing His perfect image and likeness before His creatures. All nature points to such a being as its climax and consummation. And such a Being is the Archetypal Manhood assumed by the Eternal Word. It is the climax of God's Creation; it is the climax also of God's Self-

> revelation. At this point God's creative activity becomes entirely one with His Self-revealing activity. The Sacred Manhood is a creature, yet it is indissolubly united to the Eternal Word. It differs from every other created being, in that God personally tenants It. So far then are Incarnation and Creation from being antagonistic conceptions of the activity of God, that the Absolutely Perfect Creature only exists as a perfect reflection of the Divine glory. In the Incarnation God creates only to reveal, and He reveals perfectly by that which He creates. 'The Word was made flesh and dwelt among us, and we beheld His glory.'

64. Before we leave this part of our subject it may be well to point out that the Incarnation of God does, as a fact, correspond to and satisfy, to the fullest conceivable degree, that instinctive and true feeling of the universality of God, and of His close presence with Nature and with Man, which earnest thought on God, and on the mystery of Creation and of Life, has always exhibited; and of which Pantheistic speculation in its various forms, all agreeing, however, in this fundamental thought, is the blind and groping expression.

In the midst of, and underlying, grossly polytheistic forms of belief and practice, the esoteric thought of serious thinkers about God has ever realized and dwelt upon His *immensity*, His *universality*, His all-embracing infinity, His sole Self-Existence, His sole Eternal Existence, alone and apart from space and time, His sole inexhaustible self-originated Life, His sole origination and maintenance of the life of all that lives, His immanent Presence, in, behind, and underneath, as the very condition of its existence, to all else that is, visible

and invisible. The thought that *in Him we live, and move, and have our being,* because *we are His offspring,* was one that rose naturally to the lips of a speaker, thoughtful and educated as well as inspired, when, in the then world's intellectual centre, he addressed the educated representatives of Greek culture and philosophy (*Acts* xvii. 28). It was a true thought, though it was a thought which was theirs as well as his; for which reason he recalled them to it. It would find an echo in the minds of the Epicureans and Stoics who encountered Paul, and who would be struck by the Jewish speaker's reminder of its occurrence in Greek poets of their own, like Aratus and Cleanthes, whom he showed to be part of his intellectual heritage as of theirs. It is a deeply true thought, and, as such, is an essential part of Christian thought about God and His relation to the Universe and to Man, though it be (so to say) only a truth about His *natural* relation to them (see Dean Plumptre on *Acts* xvii. in Bishop Ellicott's *N. T. Commentary for English readers*). But when we reflect how much more clearly defined a meaning it has, and of how much closer and more intimate a relation it speaks, to the fully trained ear of Christian Faith, and to the soul that embraces with thoughtful loving acceptance the glorious truths of the Trinity and the Incarnation, we see another proof and example of the perfect coherence and consistency and continuity of the fully-apprehended Christian Revelation with the highest and best natural thought of man about God; we mark another example how the added light of the Christian Revelation throws a brighter and intenser glory about

those earlier known verities which formed the best part, the true part, of previous Religions, Jewish or Heathen.

If in God *we live and move and have our being*, we Christians know more particularly that it is in and through the Eternal *Son of God*; through Whom the original life of the Living God has come forth upon Creation, and *in Whom* all creation *consists*; and this is a general, and, so to call it, a natural truth. But we further believe, that, through the Incarnation of the Son, Who has thereby become *the beginning of* the Second, the New, *Creation*, (which the Father willed to bring about within (as it were) and above the first, the old, the natural, creation), a still closer bond than could exist before has been formed between God and the Creature, a bond involving their personal conjunction, and that for ever. We believe that through that bond there is a closer Presence in man (not in all, not in man as man, but in the believing, baptized, and regenerate) of the Divine Spirit—an indwelling, in his heart and mind, and affections, in his whole nature, of God, Father, Son, and Holy Ghost; and further we believe also that this is the cause and secret of man's true life, and the pledge of its endless continuance in progressive development. Believing this we believe what is perfectly consistent with the lesser, earlier, more natural truth, which is true of the life of all, that in God, whose *offspring* all men are, as men, *we live, and move, and have our being* naturally. Nay, we are assured that, believing thus, we believe what any who accept and reflect on that simpler truth should have no

difficulty in accepting also as antecedently probable; considering the power and the love of God, or the preciousness in His sight of His creature man, and the marvellous capacities of human nature, in thought and spirit, when living, as it was meant to do, in God, by God, for God.

For want of the restraining guidance of a true religion, men to whom these thoughts of the nearness of God to Man and to all that is, have come home, as flowing from any worthy, even natural, thought about God and Nature, have thrown them, sometimes (not always), into a pantheistic, and so untrue and dangerous form and connection; when they have so dwelt on the universal, ever and everywhere, present immanence of God in Nature and in Man as to identify and confound God with Creation; to the loss of the overpowering and controlling thought of His awful and transcendent Personality, and of the absolute incomprehensible, purely spiritual, nature of His Supreme Essence and Being. Such a system is clearly atheistic. An impersonal God is no God at all. The very conception of such a God is to us impossible, any true sense of the word 'God' being maintained. And our consciousness, witnessing to an inalienable, and, as we instinctively feel, an indestructible personality, witnesses against such an endeavour as indeed absurd and irrational. For irrational it must needs be to claim a separate personality for ourselves, each in our several individuality, and deny it, except in a collective and unreal sense, to the Supreme.

65. Yet it is not unnatural. It may be accounted

for. Indeed, a close and vivid apprehension of the nearness of God to every one of us, as the necessary *substratum* of our own being, and of our consequent absolute dependence on Him, must (unless we can feel that we can be at peace with Him, can be sure that He loves us, and so be drawn to love Him in return) overpower us by its very awfulness. For, rightly understood, it carries with it the tremendous thought of a Supreme Personality that enfolds us in its inevitable grasp; the thought of One Who is *about our path and about our bed, and spieth out all our ways*, of One from Whom there is no escape, now or hereafter, One to Whom we are responsible, One Who is over us, above us, distinct from us, One Who is our Judge.

It is a way of escape from this thought, so oppressive to the natural mind, to welcome the suggestion that God, in Whom we are and Who is in us, is not distinct from ourselves; that we and all that is, visible and invisible, material and immaterial, are God, and God is all that is, and only that; that He (if we should not rather say It) is the soul and life of the visible universe, which is (as it were) His body; that He is personal, if at all, only in us who are personal; if we indeed are so ourselves, if indeed we be not mere foam-bubbles on the surface of an infinite and eternal ocean of life, from whose heaving bosom we flash up into a momentary existence of our own, only to be reabsorbed and merged again for ever. Such a thought of God, if the word is not to be avowedly parted with, is tolerable to the natural and unregenerate mind, if it speculates at all on subjects so mighty. But to the mind that knows not

God in Christ, as the Lover and Redeemer of sinners, and as, in Christ, a reconciled and loving Father; to the mind whose thoughts, desires, and aspirations are confined within the limits of the present and the visible, and which is really self-centred the while, and conscious of that within on which God cannot look with favour; the thought of the ever-present Personality of the living God, is and must be, unwelcome, nay, intolerable. Man cannot know God unless he at least wills to know Him. He will put Him from him. He will substitute for Him any vain self-created imagination, any *idolum speciûs* of his own. He will speak of an *anima mundi*, an all-pervading substance, an infinite life, or 'force,' a 'stream of tendency,' an 'unknown God,' but not of a living personal God, Whom man can know as an ever present Friend, in Whom man can trust, with Whom man can walk, and that joyfully and securely, amid the trials and the sometimes darkness, of this present life, on Whom man can lean when *flesh and heart fail*, because He is spiritually known and experimentally felt to be *the strength of his heart*, and his *portion for ever* (*Psalm* lxxiii. 25.)

66. It is only in Christ that man can realize, or endure when he has realized, the thought of the intimate nearness of God. All pantheistic systems begin with that; but they end by, practically, if not in terms, denying God, or reducing Him to a mere Idea or abstraction. Through the Incarnation, and through the extension of the Incarnation through the Sacraments, the nearness of God to man is realized in a height of verity and fulness, inconceivable before and unima-

gined; so that men may become *partakers of the divine nature* (2 *St. Peter* i. 4), even as God became partaker of human nature; and, being 'knit together in one communion and fellowship in the mystical body of God's Son Christ our Lord,' may be one in the Father and the Son, even as the Father is in the Son and the Son in the Father (*St. John* xvii. 21–23). In the strength of this faith the Christian can say, *I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord* (*Rom.* viii. 38, 39.)

And this inseparable love is no absorption. It is no merging of individual being in an ocean, even of love. Rather the very joy of it, the *secret of the Lord* which is *with them that fear Him* (*Psalm* xxv. 14), is the sense of a conscious personal grasp of a Person, the answer of heart to heart, the Divine to the deepest needs of the Human, the human to the overflowing fulness of the Divine; the sense of being individually loved by One of Whom each can say, *He loved me and gave Himself for me* (*Gal.* ii. 20), the joy of self-surrendering love to Him, of unreserved sacrifice of the will, itself intensely realized in its individual self-ness, to the Will of Him Who made us for Himself, that from us He might enjoy the love of hearts that love Him with a willing conscious love, and so grow continually into the likeness of Him, and so into fuller life.

67. The very thought of such a perfectibility of man's nature had not come to man save through that

Incarnation through which alone it can be realized. But in the thought of it, and in the sole conceivable realization of it, under any circumstances, through the intimate union rendered possible by the Incarnation, we may see at once some reason for believing that the Incarnation would, even apart from the entrance of sin and evil into the Universe, have taken place, as the one means to the highest perfection of the Creature, and, at the same time, the more than satisfaction of that instinct which has expressed itself among all thinking races of mankind in the varied forms of Pantheistic speculation. We see in the Incarnation the satisfaction of the portions of truth which may be traced in these speculations, and which have given them their vitality, without that accompanying denial of all beyond the visible, that rejection of any individual future life, which, in so many systems, have bounded human life at either end by an impenetrable wall of blank non-entity, and reduced that human life itself, as men and women know it, to what, if it were not too seriously painful, would be ridiculous and grotesque, a life without sense or meaning or object or explanation; a life in the observation of which the bystanding cynic might amuse himself so long as health and sunshine lasted, but in which no thoughtful man could, after its first fresh years of novelty were over, find any pleasure; a life from which, when its spring was gone, and its brightness had faded, the speediest exit were the thing most to be desired, for it must be necessarily a life without hope.

It was Schopenhauer's exclamation, 'What! this world the work of a God? Nay, rather of a devil.' On the

other hand, F. H. Jacobi, whose religion was mere natural Theism without a Mediator, 'My watchword and that of my reason is not my *Ego*, but one Who is more than I, Who is better than I, one Who is entirely different from me, namely, God. I neither am, nor care to be, if He is not.' (*Sendschreiben an Fichte.*)

On the subject of Sections 63–66, the student will find much that is valuable in Dr. Mill's work on *The Mythical Interpretation of the Gospels*, Part I. section iv.—in Martensen's *Christian Dogmatics*, sections 37–45, On the Nature of God (translated in Clark's Foreign Theological Library)—in Liddon's *Bampton Lectures*, Lect. VIII. 1. 2, On belief in our Saviour's Godhead as an 'effective safeguard against Pantheism'—and in Oosterzee's *Christian Dogmatics* (Hodder and Houghton, 1874), Section xlv. a, The Idea of God, and Section xlviii, God's mode of existence.

LECTURE IV.

THE PREPARATION FOR THE INCARNATION: THE THEOPHANIES.

GENESIS xxviii. 12. And he dreamed, and behold, a ladder set up on the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending on it. And, behold, the LORD stood above it, and said, I am the God of Abraham thy father, and the God of Isaac .... 17. And he was afraid, and said, How dreadful is this place! this is none other but the House of God .... 19. And he called the name of that place Beth-el.

GENESIS xxxi. 11. And the Angel of God spake unto me in a dream, saying, Jacob: And I said, Here am I. And he said, I am the God of Beth-el.

GENESIS xxxii. 24. And Jacob was left alone; and there wrestled a man with him until the breaking of the day .... 30. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

GENESIS xlviii. 15. And he blessed Joseph and said, God, before Whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads.

HOSEA xii. 3. By his strength he had power with God;
Yea, he had power over the Angel, and prevailed;
He wept and made supplication unto Him:
He found him in Beth-el, and there He spake with us;
Even the LORD God of Hosts;—the LORD is His memorial.

ISAIAH lxiii. 9. In all their affliction He was afflicted,
And the Angel of His Face saved them:
In His love and in His pity He redeemed them;
And He bare them and carried them all the days of old.

68. That so great an event as the Incarnation of God, an event than which nothing can be conceived greater, whether in itself or in its possible consequences, should be preceded by a prolonged and manifold Preparation is only what must naturally be expected. We are accustomed to dwell much on certain features of that manifold Preparation, such, for example, as Prophecy and Promise, which, dawning in the *Protevangelium* that announced the ultimate triumph of the Seed of the woman, was repeated and expanded in later promises, to Abraham and the Patriarchs, and by renewed additions and developments grew fuller and brighter and more detailed, up to the close of the Old Testament Canon. We are accustomed also rightly to regard the whole History of the Chosen People, their peculiar divinely-ordained institutions, their Priests, their Prophets, their Kings, as all closely and pointedly typical, as constituting, indeed, one great Prophecy in act. The marvellous correspondence which the instructed Christian traces in the Person and Life, the Offices and Work of Christ, and in the History of His Church, to this great pre-existing system of Prophecy verbal and typical, is to him one of the strongest proofs of the truth both of the Christian Religion and of its original records in the New Testament. He sees before him a great historical phenomenon of the most remarkable and influential kind,

the permanent monuments of which, as a whole, and in its grand outlines, as secured in the Jewish and Christian Scriptures, and in the uninspired history of the Jewish People alike and of the Christian, are far above out of the reach of any hostile criticism; a phenomenon extending over many centuries, and affecting, undoubtedly for good, the prominent races of the world; a phenomenon of which no reasonable and sufficient explanation can be given save on the supposition of its truth and reality, its supernatural reality, as a mighty result of a Divine Providence ruling man's destiny and man's world. And further, extending his view beyond the pale of express covenants, as he has been taught to extend it by many Christian writers, both of earlier times, as, for example, the great representatives of that broad philosophic school of Christian thought of which Alexandria was the centre, or, in our own generation and country, such writers as Archdeacon Hardwick (in his *Christ and other Masters*), Archbishop Trench (*Hulsean Lectures of* 1846), and the Bampton Lecturer of last year, he finds among Heathen Races of all ages and countries yearnings which only the Christian Religion can satisfy, ideas which it alone can realize, thoughts, practices, expectations, resting originally, according to their most probable explanation, on traditional remains of primeval religion and belief[1], or else the natural growth of Humanity as it

[1] 'Such thoughts, the wreck of Paradise,
Through many a dreary age
Upbore whate'er of good and wise
Yet liv'd in bard or sage.'
(KEBLE, *Christian Year, Trinity IV.*)

is ; but which, in either case, point to Christianity and to nothing else, or must be wholly unaccountable. In this again we trace an over-ruling influence which has never deserted the human race in even its furthest wanderings from the Light of God. We see, with an enlarging faith and hope in the ultimate destiny of Man, gracious gleams amid the deepest darkness ; rays which could only come from Him Who is *the True Light which, coming into the world, lighteth every man;* guidance which could only be vouchsafed by Him Who, *in His love and in His pity*, was *in the world*, even when *the world knew Him not*, the Eternal Son of God.

It is well that we should learn thus to dwell with deepest interest on the breadth and variety of the great Preparation for the universal, the everlasting Gospel of the Kingdom of God on earth, and for that supreme crisis in its development, the actual Incarnation. It is well that we should fully see and feel how all things lead up to that. The more we study previous History in the light of so great a thought, the more natural (so to say) and probable will the Incarnation itself appear to us to be ; to us, and indeed, we must think to any who, believing in an intelligent and loving Creator and Father of our race, and together with any worthy conception of the dignity and capacities of human nature combining any sufficient knowledge of its actual condition, its wants, its misery, its degradation, are compelled perforce to conclude that the Almighty must care for us, must reveal Himself to us, must draw us towards Himself.

69. Many here are young, and therefore inex-

perienced ; with little real knowledge yet of themselves or of the world, present or past, Christian or Heathen. But to judge of the questions raised in our day as in others, in this place as elsewhere, as to the very fundamental postulates of any religious belief, requires a very wide and comprehensive view afield, a very close and candid look within ; a knowledge of human nature, in self and others, which only a larger and fuller experience of life can bring. Believe me, the argument for or against Christianity, for or against those deep common moral human truths about God and man which lie at its base, does not lie in a nutshell. Questions about them can in no wise be even understood with so short an experience as yours; much less can they be determined by any offhand formula, however apparently clever. In this matter 'short methods' are of no avail : and a wise man, in the face of alleged religious difficulty, will always suspend his judgment, at least until he has really grasped the conditions of the problem.

But such questions will press for an answer. Not perhaps while life is pleasant, and all seems bright and fresh before you, not while felt health and strength in body and mind fill men with sufficient enjoyment in mere existence and in the natural exercise of their powers in the present, and with buoyant hope for the future, a future which, with the unlooked-for changes, inward and outward, which it will assuredly bring to themselves and to others, they cannot as yet possibly realize or anticipate. But when the first flush and bloom of life is over, and men have learnt by ex-

perience (by which alone they can learn them) their weakness as well as their strength, their needs as well as their powers, their dependence as well as their freedom; and, at the same time, have better guessed the possible grandeur of their nature in the height and depth of its capacities and its yearnings, moral, intellectual, spiritual, in its sense of power in will, in its consciousness of an ideal for which it feels it was made, but which it equally feels it can never realize within the limits of this present life; when, on a fuller view, for good and evil, of the lives of others, it may be others with whom, and with whose welfare and destiny our own lives are bound up, there comes to us a humbler, a diviner pity for human nature in general, and for ourselves, in whom, as in others, the wreck we see, and the misery we cannot bear to think of, are at least possible, *then*, in a fitter mood to sympathise with God Who knows it all, *then*, with a larger capacity to understand God's ways—which are not our ways—men come to feel that, after all, they may trust Him, even in the darkest dark, that above and beyond all difficulties there must be, after all, a remedy and an explanation. And then comes back the faith, full, strong, impregnable, that the human misery which we know to be real, and the reach and capacity of immortal happiness which we know to be real too, even in the lowest and most miserable, must have, the one its sufficient cure, the other its complete realization, hereafter if not here; both alike procured and ensured, for all who do not put them from them and destroy their own capacity for them, by the Incarnation of the Son of God.

70. We have seen that all God's intelligent creatures, angelic as well as human, were formed not only to live by and from and in Him, but also consciously to know Him, to love Him, to worship and to serve Him; and all these in an ever-advancing progress. It is clearly revealed that the life of all, in all its forms, lower or higher—that life which is in them the present energy of the Holy Spirit of God, the Life-giver—comes to them from the Eternal Father, the Original Source of all Life, through the Eternal Son; Who thus bears, and that necessarily, a Mediatorial character, both towards the angelic world, and also towards the human world, even regarded as unfallen. He is to all *the Life.*

But, further, to all God's intelligent creatures, He is also *the Truth.* Their intellectual powers and their spiritual perception and knowledge are alike, we have seen, through Him, the Word and Wisdom of the Father, Whom none can know save through Him. The language of the Synoptic Gospels, in the remarkable Johannine passage which is common to St. Matthew (xi. 27) and St. Luke (x. 22), is as express on this point as that of the fourth Evangelist. *No one* (οὐδείς) *knoweth the Son, but the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him.* Thus that *None cometh unto the Father, but through the Son* is a necessary, an eternal truth. Only in and through the Son, the perfect *Image* of the Father, can any created spirit look upon the Invisible Godhead, or learn the Nature, the Character, and the Love of Him Who *dwelleth in Light unapproachable* (1 *Tim.* vi. 16), *Whom no man hath seen, nor can see;*

but of Whom it is said, *He that hath seen the Son hath seen Him* (*St. John* xiv. 9), for *the Only-Begotten Son, Which is in the bosom of the Father, He hath declared Him* (i. 18).

From these deep and universal truths it follows that from his first Creation Man has been indebted for whatever spiritual knowledge he has enjoyed, in whatever condition of being, to the Mediation of the Son of God.

71. In Primeval Man we contemplate a being created indeed *in the image of God*, but whose *likeness* to God must be realized by probation; created in grace, and endued with Original Righteousness, but as yet inexperienced, untried, and with all his development before him. Sin and the experience of evil were no necessary steps in that development; though the possibility of them was. But we believe that Man's merciful Creator was also his *Educator* from the first; and that, in that closer communion which is the normal state of man, and which, until sin entered and estrangement from God by sin, existed in the primeval state, He vouchsafed to him such guidance and instruction, such a Revelation in fact, as should make him understand, in its essential features, his position in Creation, his relation to other creatures and to the world around him, and to Him Who made him and them.

Compare Oosterzee, *Christian Dogmatics*, § lviii. p. 322. 'Even *à priori* we may safely assert that if there is really a God, who willed to be known and worshipped by men, He *must* begin by revealing Himself, and affording them so much light as to the creation of the world as was called for by their capacity and need. For he who wills

the end must also will the means; and this law has its application even to the Supreme Wisdom. Knowledge touching the origin of things was—as the foundation of all religion—indispensable; and this could not be attained to unless it were furnished by Him. In what way this may have taken place is a question which certainly will never be answered, and also is, in a certain respect, of comparatively small importance. Here we are concerned with the great principle, and that principle can be rejected only where one no longer reserves in his thinking a place for a personal God, and a direct community between Him and the humanity allied to Him. Not a little combines to lead us to conjecture that in the first age, before the Fall, this communion was much more intimate than in after ages; and the religious faith in a higher education of humanity leads naturally to the conviction that the highest Educator has in this respect least of all "left Himself without witness."'

So Bishop Bull, Vol. II. Disc. V. On *The State of Man before the Fall*, 'It is apparent from the account of Moses, that the first man in the state of integrity was (as we have heard Tertullian expressing it) *Deo de proximo amicus*, "the intimate friend of God," that he should *coelestia portare*, "bear heavenly things," and sustain the approaches of the shechinah, or majestic presence of God, without any regret or starting back; that he could maintain a conference or discourse with God (as we have heard St. Basil speaking) in the same tongue or language, as we read Gen. ii. 15, 16, 19–23. . . . . It is likewise evident from the same history of Moses, that Adam in the state of integrity had a knowledge of certain things unaccountable upon any other hypothesis but this, that his mind was irradiated with a divine illumination.'

We cannot doubt that the Mediator of this Revelation was the Son of God; nor when, before or after

the Fall, we read of interviews of the LORD God with man, and of the LORD God *walking in the garden in the cool of the day*, can our thoughts turn to any other, or refrain from picturing a visible, and if so, of course a human, though pre-eminently glorious, Form, as well as an audible and articulate Voice (*Appendix, Note* 6).

72. And as Man received from God manifested to him in and through the Son, so must he also have given back to God. The Head and Representative of all life below his own, gifted with those powers of Thought and Speech, of Will and conscious Love, which should qualify him to be the Priest of this lower world, Man was the mouthpiece of its otherwise dumb and inarticulate Worship, the link and the expression of its allegiance to the Almighty Creator of all.

What was the outward form of this Worship we are not told. But inasmuch as its inner essence must necessarily have been the grateful sacrifice of himself and of all that God had given him, so it is not inconceivable that some offering of the fruit of the ground, which was the Almighty's gift to him as the support of his life, may have been the ordained and understood form, or part of it, of its outer exhibition; whether we do or do not suppose the unfallen life to have continued for a space sufficient for its actual exercise. Adam in Paradise, like Cain afterwards, was a tiller of the ground. Cain's offering *at the end of days*, (an expression which may possibly mean on the seventh day, the hallowed day of rest from the Creation,) may very naturally have been, though incomplete under the altered circumstances, the continuation of a

custom which did not originate with him—it is quite inconceivable that it should have done so, or within the fallen life of man—but may well have been a part of the religious life of Paradise, being the natural and obvious acknowledgment from him who was placed there to till the ground and to draw the sustenance of his life from its produce. Its defect would seem to have been the absence of any confession of sin, and of any expression of faith in an atonement by blood[1].

It may be observed here, in passing, how remarkably and yet how simply, and, we may almost say, conveniently, the Christian Offering of the Catholic Church, the Eucharistic Sacrifice, combines and represents both elements, the *thank-offering*, for natural sustenance (the 'oblations' of the Liturgy, accompanying the offering of our substance in the 'alms') and the *sin-offering* of expiation (in the 'perpetual memory' of the Sacrifice of Christ). These, with the Offering of 'ourselves, our souls and bodies,' now in renewed union with Christ, as a *whole burnt-offering*, complete the idea of sacrifice. Thus the Service of the Holy Communion includes all the essential elements of Sacrificial Worship, as it has ever existed, in whatever varieties of form, in all ages from the beginning, whether among God's chosen People, or, as a survival by tradition from primeval times, among Heathen Races also, among whom the Offering of Bread and Wine was as uniform and familiar

[1] See Macdonald, *Introduction to the Pentateuch*, Book III. Ch. iii. Sect. i. 1, on *The Offerings of Cain and Abel.*

a feature of Sacrifice as it was among the Jews themselves[1].

73. 'Of Man's first disobedience, and the fruit
Of that forbidden tree,'

it does not fall within the scope of these Lectures to speak particularly. The threat was, *In the day that thou eatest thereof, dying thou shalt die.* It was fulfilled. The essence of Death is separation from God, in Whom alone is Life. That result began to show itself instantly. The working out of the sentence in its full effects, in body and mind, in heart and affections, in soul and spirit, was only a question of time. All is summed up in the first utterance of fallen Man, *I heard Thy Voice in the garden, and I was afraid because I was naked, and I hid myself.* Fear, shame, estrangement, had already taken the place of filial confidence and love.

But evil was not to triumph. God's Purpose in the Creation of Man and Man's World was not to be frustrated. Delayed it might be, as we count delay, by the intrusive operation of a rival will; but this downfall was to be so marvellously over-ruled as to give occasion to a still greater display of the wisdom and resources of God, and especially of His Fatherly Character of Love, in a future New-Creation which should more than replace the lost glories of the old,

[1] On this point the student may be referred to the very interesting and valuable passage on *The Universality and Uniformity of Sacrifice*, in Archdeacon Freeman's *Principles of Divine Service*, Part. II. Ch. i. Sect. 4.

recovering Man from the grasp of evil, and binding him in the closest conceivable union with God, and so opening up to him once more the path to the highest blessedness and joy.

As the first consequence of the changed relation of God and Man, the agent and representative of evil is expressly cursed; and the age-long strife between Good and Evil throughout human History, and the inevitable antagonism between their personal representatives, are plainly announced. But while the consequent suffering to the Seed of the woman is foretold, the assurance of His final triumph is from the first declared, *It shall bruise thy head, and thou shalt bruise His heel.*

Here, with the Targums, (which paraphrase, as elsewhere, the Name of God by the phrase *the Word of the* LORD,) and with the Christian Fathers almost universally, we understand the Divine Person, *the* LORD *God*, Who thus first preached the Gospel in the hearing of our first parents, and revealed the great central truth that the triumph over evil should be achieved by One in our nature, to have been Himself the Son of God, thus entering on a new phrase of His inherent Mediatorship, and beginning to manifest Himself as the Saviour and champion of Man against the Evil One, man's seducer and oppressor, and His own envious adversary and rival.

> 'The Targums here and generally paraphrase the Name of the Most High by "the Word of the LORD," more especially in those passages where is recorded anything like a visible or sensible representation of His Majesty.

> The Christian Fathers almost universally believed that every appearance of God to the patriarchs and prophets was a manifestation of the Eternal Son. Compare John i. 18.' (Bishop Harold Browne in *The Speaker's Commentary*, on Gen. iii. 8.) See also his *Exposition of the Articles*, Art. I. Section II. On the Old Testament intimations of a plurality of Persons in the Godhead. Also, as to the Targums, Canon Churton on Gen. iii. 8. in the *S.P.C.K. Commentary*.

74. At this point, whatever we may think as to the question, Whether, without the necessity of redeeming Man from sin, the Son of God would have taken Man's nature upon Him, we cannot but pause to adore, upon the first announcement of the Divine Purpose of mercy towards our race.

Let us prostrate ourselves in spirit before so marvellous a condescension. Let us humbly thank God for *His unspeakable gift* of His Only-Begotten Son; and this especially in connection with the accompanying revelation of the Suffering therein involved, now that *Sin* had *entered into the world, and death by sin.* An Incarnation of God with no sin of man to atone for and remove, and so with no suffering or shame for the Incarnate One, had been the theme of the most awed thanksgiving, the occasion for the very highest reach of wonder, love, and praise; but, when, as it actually is, it is the stooping of the Eternal Son, for love of Man, 'for us men and for our salvation,' to shame and dishonour, to agony and death, what words of human speech, what thoughts of human heart, what but the profoundest worship, on every mention, on every thought of it, of which our whole nature which He so greatly

loved and valued, is capable in its every element, in body, soul, and spirit, can be the meet acknowledgment of so great a mystery of love; a mystery whose very amazing, nay, overpowering inconceivableness is, to the heart which knows its own sore need, the sure demonstration of its truth?

75. We cannot tell in what sense the stupendous promise, as we see it to have been, was understood by Adam and Eve; nor how far, if at all, they realized its import. Some have thought that Eve's saying on the birth of Cain indicates her belief that he was the promised Seed. *I have gotten a man, even Jehovah* is the literal rendering of the present Hebrew Text in Genesis iv. 1; but the Septuagint renders *through*, or *by means of, God*, indicating the presence of a preposition and the reading *Elohim* instead of *Jehovah*; and the Vulgate follows it exactly.

But at least the promise assured them of mercy. It kindled a hope which should be, as widespread traditions show it to have been, the cherished possession, amid whatever perversions and corruptions, of their descendants generally. And it was the germinal seed and root of that unbroken growth of enlarging Prophecy which became the special distinction of the Chosen Race until it culminated in the Angelic Salutation.

76. We, looking back from the sure ground of a completed Revelation, can trace with thankful interest from the very first the presence and the love of the predestined Mediator, (Whose Suffering in our flesh we perceive to be indicated in the allusion to the bruising

of His heel). And we observe the symbolic intimation of His remedial Death, vouchsafed even before the expulsion from Paradise, in the act of the LORD God Who *made unto Adam and to his wife coats of skins, and clothed them;* an act which, as involving the death of an animal, was the first proclamation of at once the necessity and the possibility for the sinner of cleansing and remission by blood. In the absence of any express statement we cannot be sure that the death of the animal, so slain to supply a covering, was sacrificial, a distinctly ordained addition to the primeval offering of the fruit of the ground; but the supposition that it was so would be at least thoroughly consistent with the acceptance of animal sacrifice as offered by Abel and with the marked rejection of Cain's sacrifice; a rejection which seems to imply the neglect on his part of a known duty. We know that the animal was not slain for food; and it is hardly conceivable that its death should have had no deeper significance, no higher purpose, than to provide a covering.

> Bishop Bull, Vol. I. Sermon VIII., p. 205. 'The Church of God hath always believed that Adam repented, and laid hold on the mercy of a second covenant, and was received again into divine favour; although there be no express mention of this in his history. Thus, we do not read of any precept or law given by God to Adam after his fall, but we find the practice of sacrificing in his family. And it will be very difficult to him that considers the matter thoroughly, to imagine that he invented that rite of his own head; he was taught it therefore by the command and institution of God. And it is highly reasonable to think, that at the

same time, when God gave a second law and institution, he encouraged him also to the obedience of it, by a promise of acceptance and restitution to his former favour. Upon this hope doubtless he renewed his allegiance to his Creator, and devoted himself to the worship and service of God, and taught his sons, Cain and Abel, to do so likewise. From him they learned to present their several offerings to the Lord, Gen. iv., where we read also, ver. 4, 5, that *God had respect to Abel's offering*, and declared his acceptance of it by some visible sign, taken notice of by his brother Cain; probably, as the Hebrew doctors tell us, "by a fire from heaven, inflaming his offering." ' See also Bishop Harold Browne, on Gen. iv. 3, in *The Speaker's Commentary;* and Freeman, *Principles of Divine Service*, Part II. Chap. II. Sect. iii., especially paragraph 8, and Note there.

However this may be, the usage of animal sacrifice, accompanying and accompanied by the Unbloody Offering of the fruit of the ground, and that very soon expressly stated to be in the determinate form of Bread and Wine, is the marked central feature of outward religious worship among all races of mankind from the first[1]. The two kinds of sacrifice combine to form the standing witness at once to the primary duty of Eucharistic Thanksgiving to Him Who is the Author and supporter of man's life (in devout acknowledgment that all he is and has is from God and must be rendered back to God), and to the sad reality of sin and consequent estrangement, needing an intervening death of one who stands in the place of and represents the offerer. In this added feature were involved for the offerer both the penitent confession of sin and

[1] See Trench's *Hulsean Lectures*, 1846, Lect. IV.

consequent forfeiture of life and the humble faith that, through the Death of Another which God would accept, the forfeited life might be restored and the estrangement done away. That such was the inner meaning of this primitive and otherwise inexplicable institution we can hardly doubt. Whether all who took part in it realized this meaning is another thing, and need not be supposed in order to believe that such was its inner meaning. Yet one can hardly doubt that the higher spirits at least among God's specially-favoured people did take part in it with a forward-looking faith in Him That was to come, and with some consciousness that, in thus drawing near to God in His then appointed way, they were accepted of Him.

77. Such acceptance we are sure was vouchsafed to them for the sake of One Who, though as yet unrevealed, was the Mediator even then. We have seen (*Lecture II.*) that for the acceptance of the Worship of even the Holy Angels there was need of the condescending intervention of the Only-Begotten Son. There was the same need for Man in his brief condition of primeval innocence. And now, for Man fallen, the need was greater. It was supplied. Whatever acceptableness belonged to the worship of the best and holiest, an Abel, a Noah, a Melchizedek, belonged to it only as passed upward to the Throne of the Most High by the Priestly Action of the Eternal Son. Nor was there any other channel of blessing from God to Man. Whatever knowledge of God and of their duty, whatever hope for the future came to

men's sin-darkened minds, came to them through Him Who is ever the only *Light of the world.* Whatever discipline of mingled mercy and judgement, throughout the long preparation, was vouchsafed to Man, whether in the Heathen condition, as it grew and developed itself, or within the favoured circle of the Chosen, was administered through Him. Whatever strivings of God's Spirit wrought within the spirit of man, in whatever condition, under whatever circumstances, favourable or otherwise, wrought through Him. Through the long four thousand years of chequered history, sacred or profane, His was the unseen guiding Hand, His the unseen controlling governance.

He was never at any time far from His creature Man. In a true sense He was ever *in the world*, though *the world knew Him not.* He had ever, even in the darkest hours, His nearer People; the few who were even then the beginning of His Kingdom; on whom rested whatever light reached men from Heaven—and it reached them through Him—among whom was cherished from the first the stream of true traditional religion; in the inner bosom of whose personal, family, social, or national life were treasured up the hopes of the whole world. Of those hopes He was throughout the centre and the stay. The faith of Israel looked ever onward from the first, to a personal Deliverer, to *One Who should come.* The growing light of Prophecy, age after age, sustained and developed this faith, until it was realized in Him Whose love and mercy were, like His personal dignity, beyond all actual expectation, though not beyond what a truer and more spiritual insight

might—and possibly in some few instances of the specially pure-hearted and devout actually did, at least in occasional glimpses—discern, in the recorded incidents of inspired History, and in the written utterances of inspired Prophecy.

78. We Christians indeed possess the key of a fully-developed Faith. Above our horizon *the Sun of Righteousness* has fully risen. Baptized with the Holy Ghost *we have an unction from the Holy One.* Through the Christ, her Divine Head, the Church, *which is His Body, the fulness of Him that filleth all in all*, has, from the first Paschal In-breathing onwards, *received*, for her distinctive possession as an abiding Gift, *not the spirit of the world, but the Spirit Which is from God, that we might know the things that are freely given to us by God* (1 *Cor.* ii. 12). Partaking of this Gift, he that is *spiritual* has, in his measure, *the mind of Christ*, and so *discerneth* that which can be only spiritually discerned. In the language of Saint Paul on this subject there is very deep and important truth; though it be truth not always sufficiently remembered even by those who readily admit it. *The natural man* (ψυχικὸς ἄνθρωπος) *receiveth not the things of the Spirit of God; for they are foolishness unto him.* Hence it is that *No man can say that Jesus is the Lord, but by the Holy Ghost.* True, as we may so express it, in a literal and outward sense, and as the expression of a coarser distinction, in the first age of the Church, when the Gospel was first proclaimed to an ignorantly unbelieving crowd, such language is true still; not in that sense only, but also of those who are professed Christian

believers, and far from insincere or doubtful, but within whose hearts and lives the inward fire of a real spiritual life has hardly yet been kindled into an avowed and living flame; or who, even when it has been so kindled, deal with religious questions, in thought and study, or in argument and teaching, not always in a consciously religious spirit, but, too much so at least if not altogether, as an intellectual question, a thesis, or, worse still, as a badge of party-distinction, to be hotly contended for as against those who, within or without the pale of belief, have difficulties about it, and to be wielded, in a half-contemptuous spirit, against such as the instrument of their discomfiture. Such is not the mind of Christ; and in whatever proportion it exists, in sect, or school, or party, it must, in such proportion, weaken their power of spiritual discernment; not only hindering the acquisition of fresh lights on Inspired Revelation, such as the devout study of it in the right spirit would surely lead the Church to in successive ages, but also tending to render ineffective the even eager maintenance of the common and necessary truths long known and acknowledged. Church History, in all ages and countries, bears abundant witness to the reality of this danger. Next to the worldly and godless lives of professed believers, it is perhaps the chiefest cause of the present obvious weakness and barrenness of Christianity in the world. The glorious Faith of Catholic Christendom, as it is crystallized in the Creeds into gems that blaze with living light and beauty, as sentence after sentence rises heavenward from glowing hearts and lips in the

worship of the Church, is no mere result of human dialectic or scholastic disputation, no mere triumph of intellectual skill, no bold flight of philosophic speculation; though the great names of the conciliar epoch may rank with the highest in those respects. No—it was rather the outcome of the tears and the prayers, the struggles and the sorrows, the passionate adoring love, the *resistance unto blood* for Jesus' sake, of those who, being *holy and humble men of heart*, had real insight into things divine and spiritual; of men and women in whose hearts it lived, and who lived and died by it, in days when the world, even the world that called itself Christian, was against them. This faith, which we by God's mercy inherit and have known, perhaps too cheaply and too easily, from childhood is, especially when warmly and lovingly held and embraced, and studied in the light which the Spirit of God supplies, the Key to the past, as it is the consolation and the joy of the present, and the ground and stay of the hope of the future.

It is the Key of the past. It sheds its clear light from the height of the Christian stand-point over the chequered history of the long Preparation for the Incarnation, the long παιδαγωγία (the Education) of our race. It discloses to us throughout the presence and the operation of One, 'unseen yet ever near,' Who was deeply and graciously interested in the welfare of mankind; Who was framing an election which was no proscription of the rest, but the means and method of the ultimate blessing of all; holding communication with its chosen spirits, from time to time, in mysterious

visits, through an audible voice, and even in visible, though temporary, manifestations. And all this the fruit of that condescending love whereby He Who is, necessarily, in His own inner Divine Being, Infinite and, to created eyes, invisible as is the Father Himself, yet stooped to Man's necessity and weakness through successive economies of mercy; wherein, in absolute unity of Will and work with the Eternal Father, Whose purposes He was, as Mediator, carrying out, and with the Eternal Spirit by Whom He carried them out, He revealed to fallen Man such knowledge of God, and of His Purpose and Will, as Man, from time to time, was able to bear; until the time came when, in place of His secret working, He should stand revealed in our flesh as the *One Mediator between God and men, the Man Christ Jesus.*

79. Looking at the Ante-Diluvian Dispensation, a clearly defined *αἰών* (Age) closed by a decisive ending, an 'end of the world,' we observe the following leading features:—

First, the early and marked distinction between the Church and the World, the faithful and the disobedient, the seed of the woman and the seed of the serpent, showing itself, first, in the history of Cain and Abel. Cain, accursed and banished from the presence of the Lord, becomes the founder of merely secular life. Seth is *appointed* instead of Abel; and in him and in his son Enos, the Patriarchs of the line of which the Christ was to be born, the other stream, of the religious life of Man, is begun and carried on. The fifth chapter of Genesis opens with a markedly fresh

beginning, and records the first origin of the distinctive Kingdom and Church of God upon earth. In the brief narrative we discern the setting apart of some special place for the customary worship of God, of which, doubtless, the chief feature was Sacrifice, and the recognized Minister the Head of the Family, the First-born, i.e. after Adam, Seth, and then Enos, the heads of the line in which the true tradition of religion was carried on; Noah, the last, being expressly styled a *preacher of righteousness* (2 *Pet.* ii. 5)[1]. In Enoch we see the great Saint of the earliest Church, the first of whom it is said that he *walked with God*, and of whom, as of Abel, the New Testament witnesses expressly that the principle of his life was faith; that principle which in all ages has bound religious men to God and to the Unseen. *He was not, for God took him*, witnessing again, as before in the case of Abel, that prolonged life in this world is not God's best gift to His Chosen, and that Man's true life is that within the veil.

80. The close of the First Age was brought on by the corruption of the Church and the diminution of its numbers to the eight members of a single family. The *sons of God*, the descendants of Seth, those who from his day had *called upon the Name of the Lord*, intermarried with the *daughters of men*. To this the extreme corruption of mankind seems to be expressly attributed by the Sacred History; as if through this the *salt of the earth* had by gradual deterioration *lost its savour*. The solemnly typical character of the crisis is

[1] Macdonald, *Pentateuch*, Book III. Ch. iii. Sect. 1; Freeman, *Principles of Divine Service*, Part II. Ch. i. Sect. 3.

witnessed to by the use made of it by way of warning in our Lord's language on two recorded occasions; first, in the seventeenth chapter of Saint Luke's Gospel, following up His answer to the question of the Pharisees *when the kingdom of God should come;* and, later, in the great eschatological Prophecy uttered on the Mount of Olives, in answer to the similar enquiry of His four Apostles. A similar use of the great primeval example of mercy and of judgment occurs in the Second Epistle of Saint Peter, whom we know to have been one of the small circle of listeners to the Olivet Discourse, and who was, almost certainly, present on the earlier occasion also. The warning that lies in the words of the Master and the disciple alike is this, That this awful history was to repeat itself, both as regards the sin and the judgment of the ungodly and as regards the deliverance of the faithful; but both on a grander scale. The picture of the world before the Flood is that of a world broken loose from the restraints of religion, with no faith but in the present and the visible, and giving unrestrained liberty to the natural tendencies of man in worldliness, violence, and lust; and this in the face of merciful warning from God through the preaching of Noah during at least a hundred years, during which *the longsuffering of God waited, while the Ark was a preparing* (1 *Pet.* iii. 20), but met only with scoffing and unbelief. The Day of Judgment came; and this first epoch of human History is awfully closed by what was indeed an *End of the world*, a συντέλεια τοῦ αἰῶνος, the consummation of one Age, the opening of another.

81. Noah and his Family, the saved Church of God, stepped forth from the Ark upon a new Earth; and human History began once more; but soon to manifest afresh the old antagonism between religion and irreligion. An express curse is laid on Canaan for an act of sin; and he becomes, like Cain, the progenitor of a sinful race. A merely earthly social and political life, rising, apparently, under the leadership of Nimrod to the thought of a world-empire of which Babel was to be the centre, developed itself apart from the kingdom of God on earth among the descendants of Ham; and was frustrated by special divine intervention. True religion was, however, preserved in the family of Shem, until we reach the critical epoch of the Call of Abraham, in whose family the hopes of the world, and the pledge and promise of Redemption for all, were to be specially centred and treasured up, to the temporary exclusion of other races until such time as the great Promise should be fulfilled to the blessing of all.

Compare, as to the purpose of mercy involved in the favour shown to the Race of Abraham, Dr. A. B. Bruce's *Chief End of Revelation* (Hodder and Stoughton, 1881), Ch. II. p. 82. 'Israel is regarded as elected to be a missionary people to spread the knowledge of the true God among the nations. . . . The prerogatives of Israel as an elect race . . . consist in being the vehicle through which God conveys His grace to all others,' and so we must 'regard election as merely a method by which God uses the few to bless the many.' And, page 90, In Abraham's life 'God revealed Himself as One having in view, as His end in guiding the course of history, the religious well-being of mankind, and adopting for that purpose the method of election.' Again, Ch. III. p. 128,

> 'We know what to say to Rousseau when he complains of the proscription of the whole human race, Israel excepted. There was no proscription in the case; election does not mean proscription, but is a method by which one is used to bless the many.'

This, again, was, in a true sense, though in a gentler way, a coming to judgment. God's special choice of one Family out of all the earth, to represent His Kingdom; to stand in a nearer relation to Himself, initiated and sealed by a formal covenant with its perpetual sign and token; to be the depositaries and guardians of the true primeval and traditional religion and the sole recipients of further express Revelation; and, above all, to be the Family of whom, according to the flesh, the Christ should come—all this was in its very nature a κρίσις, a separation. It involved the *comparative and temporary* rejection of the Gentile world in general: and was closely accompanied by a very visible judgment of vengeance upon the worst representatives of that Gentile world in the Destruction of Sodom and Gomorrah. To that event, as to the Flood, an especially pointed typical character belongs. This is plain from the allusions to both events in the later Scriptures of the Old Testament, and the use made of both by our Lord and His Apostles, as illustrative examples and pledges of the Divine Retribution on sin.

82. Here we have to remark—what is a point of grave and serious importance, yet often overlooked—that the operation of the Son of God as the Mediator in the Divine Administration is not to be regarded as exclusively one of Mercy. In both Testaments alike we

are divinely taught that the Mediator is also the Judge; that in that capacity also the Son acts for the Father, the Father through the Son. This truth the Lord has Himself revealed to us, in the words, *The Father judgeth no man, but hath committed all judgment unto the Son* (*St. John* v. 22. See Prof. Westcott, in the Speaker's Commentary on *St. John* v. 20–30.) His full revelation in this function is, of course, reserved for the Incarnate stage of His Work. *The Father hath given Him authority* (ἐξουσίαν) *to execute judgment because He is a son of man* (*St. John* v. 27). Both in solemn Parables and in express predictions Christ declares that this judicial function belongs to Him, and will be exercised by Him, as the Mediator of the New Covenant. As such He disclosed Himself in His character of Judge as decisively as in His character of Saviour. He spoke clearly as One Who when the *time of their visitation*, their *accepted time*, their *day of salvation*, was over, would surely condemn the impenitent and unbelieving by whom His offered mercy had been rejected. At the close of His earthly Ministry He warned the doomed Church and City in the awful Parables of the Wicked Husbandmen (*St. Mat.* xxi. 33), and of the Marriage of the King's Son (*St. Mat.* xxii. 1). He sentenced Jerusalem when He said *I would—ye would not. Behold your house is left unto you desolate* (*St. Mat.* xxiii. 37; *St. Luke* xiii. 34). He forewarned His Apostles of the impending calamity; so wording His prophetic discourse as to lead on the thoughts of all who heard, or should read, it to that last great Judgment of *all the Nations* (πάντα τὰ ἔθνη) when He, as

Judge and *King*, should *sit on the Throne of His Glory* (*St. Mat.* xxv. 31). In answer to their adjuration He said to Caiaphas and the ruling Council of the apostate nation, *Presently shall ye see the Son of Man sitting on the Right Hand of Power, and coming in the clouds of Heaven* (*St. Mat.* xxvi. 64). He waited through that generation for forty years, as He had forborne with their fathers in the wilderness, *not willing that any should perish, but that all should come to repentance* (2 *Pet.* iii. 9). He saved the penitent and believing remnant, when, warned into watchful preparedness by His words on Olivet, the Jewish Christians of Jerusalem escaped for their lives to Pella, the Zoar of the Church. Then, and not till then, He visited the once *faithful city*, now *become an harlot*, a Babylon, not a Jerusalem, with the most fearful judgment the world has ever seen, marking decisively the final close of the Mosaic Dispensation as indeed a *συντέλεια τοῦ αἰῶνος*, the passing away of one Age, the beginning of another, the judicial inauguration of *the times of the Gentiles* (*St. Luke* xxi. 24; *Rom.* xi. 25).

But he must be a careless reader of the Old Testament History, so typical and significant throughout, who does not discern therein similar critical epochs of judicial visitation, accompanied in each case by the same marked deliverance of the faithful, and signalizing the commencement of a new stage in the development of the Kingdom of God. So it was at the close of the Ante-diluvian Age. So it was at the Call of Abraham and the Judgment on Sodom and Gomorrah. So it was at the Judgment of Egypt and the Exodus. So it was

at the Conquest of Canaan and the Judgment of the Seven Nations. These, and such later events also as the downfall of Samaria and the Northern Kingdom, the Conquest of Jerusalem, the Captivity, the Return, the suffering under Antiochus, must be viewed in a line (so to speak) with their New Testament analogues, the Final Judgment on Jerusalem and the Calling of the Gentiles, if we would understand rightly the true character of either series or their place in the development of the Divine Purposes, as they slowly unfolded themselves under the Providential guidance of One Who, though long unseen, was ever at work, overruling the weakness and waywardness, the failures and the sins, of mankind and of His People, and Whose Personality is fully disclosed to us in the New Testament Revelation.

83. In looking at the past Education of the World in preparation for the transcendent event of the Incarnation, less consideration perhaps than was due has been bestowed on one very remarkable feature of it, as recorded in the Old Testament, the visible Appearances (*Apparitiones*, 'Theophanies') of God to Man at certain critical epochs. To these, regarded in addition to the verbal Promises and Prophecies, and to the closely typical character which belongs as well to the whole history as to the prominent institutions and personages of God's ancient people, an especial importance attaches over and above their interest as marking occasions or communications of a special nature; for they are, in the language of Bishop Bull, 'preludes of the Incarnation,' and so an important part of its evidence.

We find them just when we should naturally expect them if at all; not so much in the settled and matured religious life of the nation in its destined home in the Holy Land; not so much, if at all, when the regular Priesthood and the Prophetic Order were normally discharging their proper functions as the religious guides and teachers of the Jewish People; but, speaking generally, in the earlier beginnings of their religious history as a nation peculiarly related to God, or else in times of difficulty, distress, and change.

In one class of passages it is said that *God*, or *the* LORD (Jehovah), *appeared*, with no express mention of the outward form or manner; yet with indications usually decisive enough, even in each case taken by itself, and absolutely so when all of like kind are considered together, that what is described is intended to be understood as indeed a visible Appearance of a Divine Person.

In other passages there is mention of audible communications of God to Man, and indeed of a colloquy between them, without any express assertion of a visible appearance. Yet a close observation will lead to the conclusion that in these also the inspired historian intended his reader to understand that the Divine interlocutor was visibly present. Examples of this are, The hearing by Adam and Eve of *the Voice of the* LORD *God walking in the Garden in the cool of the day*[1]; The

[1] Of this St. Augustine says, 'Quomodo enim possit ad litteram intelligi talis Dei deambulatio et collocatio non in specie humana non video.' And, again, 'Non temere dixerim si Paradisum quemdam corporalem locum illa Scriptura insinuat [and the names of the four

LORD's interview with Cain; Also God's blessing of Noah and his sons, and His speaking *unto Noah and his sons with him*, when He established His covenant with them and ordained the rainbow for its token. Distinct from passages of this class are others (of which we are not speaking at present) in which all that is said or implied is that God spake audibly (as, for example, in His call of Samuel) to the ear of man, in waking life, or in visions and dreams [1].

Lastly, there is a striking group of passages in which there is undoubtedly intended a visible Appearance as of an Angel or a Man, while yet in each instance the communication is undoubtedly from God; and the progress of the narrative compels the reader to think of a very close and solemn Presence of the Almighty.

84. Before investigating these passages in detail it is necessary to insist afresh on the great underlying truth, that the One Medium of the Divine communications to mankind, whatever may have been their special outer form (and that was various), has ever been throughout the Second Person of the Holy Trinity, the Eternal Word. Bishop Bull, in the opening of his immortal Treatise in Defence of the Nicene Creed, an effort expressly designed to meet the Arian teaching of one *Christopher Sandius*, whose writings (published

rivers seem to compel us to this, not to mention the general dangers and uncertainty of (so-called) spiritual interpretation of plain narrative statements] deambulare ibi Deum nisi in aliqua corporea forma nullo modo potuisse.' (*De Trinitate*, II. Cap. x. 17, 18).

[1] Yet in the narrative of Samuel's Call in 1 Sam. iii. the wording of ver. 10 is noticeable, 'And the LORD came, *and stood*, and called as at other times, Samuel, Samuel.'

at Cologne in 1676) 'were then everywhere in the hands of students of theology and others,' lays down, in language borrowed from Tertullian's argument against the Patripassian heresies of Sabellius, Noetus, Praxeas, and others, this truth, as the very first proposition of his work, that 'from the beginning the whole order of the Divine Administration has had its course through the Son ('a primordio omnem ordinem divinae dispositionis per Filium decucurrisse')[1]. He then proceeds to draw it out at length and in detail, and refers to it repeatedly throughout his argument as a truth of the utmost importance.

That this should have been so will, after our previous consideration of the relation of the Son of God to the work of Creation in general from the beginning, seem natural, consistent, and what was to be expected, as in full harmony with that relation. But, further, and very evidently, it also harmonizes with the great central truths of the Incarnation, the Pre-Existence, and the true Godhead of Christ, and of the Plurality of Persons within the One Divine Essence; and not only harmonizes with them but goes a long way towards establishing them. This it is clear Bishop Bull very strongly felt; and herein he only followed the undoubted belief of the early Christian writers and Apologists, of whose general view the language quoted from Tertullian is a correct expression. His own assertion, many times repeated, is 'That the Catholic Doctors of the first three centuries all with one accord taught this:' and

[1] Bull, *Def. Nic. Creed*, Translation in Oxford *Library of Ang.-Cath. Theology*, Part I. p. 15, Part. II. p. 596.

he adds, 'One who is ignorant of this is a stranger to the writings of the Fathers,' and that 'The Catholic Doctors of the Church after the Council of Nice agree on this point with the Nicene Fathers[1].' A few pages later he states the view alluded to, which he says the ancient Doctors 'had learnt from Apostolical tradition,' as follows;—'God the Father, as He at first framed and created the world through His Son, so through the same Son did He afterwards manifest Himself to the world. Therefore the Son of God, although in the last times of His Incarnation He has at length held familiar intercourse with mankind, still always from the very earliest period of its existence presided over the Church; and even under the Old Testament, though by a hidden and secret dispensation, showed Himself to holy men[2].'

85. It would then follow from this principle that He Who in the earlier Dispensations immediately communicated with Man, on the occasions alluded to, was the Personal Word of the Eternal Father, the Eternal Son. Where the communication was by audible word or voice only, nothing would seem more natural than to regard it as the Voice of Him Who is *The Word of God*. The Voice of the Father is indeed declared in Holy Scripture to have been heard by man; but that is in the New Testament, and during the Incarnate Presence of the Son on earth at the times when the Voice was heard, as at the Baptism and the Transfiguration, and

[1] *Def. Fid. Nic.* I. i. 2.

[2] *Ibid.* I. i. 12. But the whole of Bishop Bull's first chapter, and of Book IV. Chap. iii, should by all means be carefully read in connection with this subject.

again, at the close of the Ministry in answer to our Lord's direct appeal, *Father, glorify Thy Name.* (*St. John* xii. 28.)

But if in the Old Testament the spoken word announced the Presence more especially of God the Son, much more the visible Appearance accompanying the Voice; for of Him alone, as Dr. Mill says, 'a personal apparition can be catholically supposed[1].' So the ancient Church undoubtedly thought; on the following grounds. Holy Scripture, speaking of the Almighty in His absolute Divine Being, says, *None* (οὐδείς) *hath seen God at any time* (*St. John* i. 18): *None can see Him and live* (*Exod.* xxxiii. 20): *Whom no man hath seen, nor can see, Who dwelleth in light that none can approach unto* (1 *Tim.* vi. 16). It follows therefore, since God in Himself, in His essential Nature, is necessarily invisible to the Creature, being Pure Spirit, that when we read that God *appeared* unto any; that Moses and the Elders *saw the God of Israel;* and that Isaiah saw '*the King, the* LORD *of Hosts,*' or, again, that others, as the Patriarch Jacob at Bethel, seeing *the Angel of the* LORD saw God and yet lived; we are driven to understand it of God in special relation to the Creature, not of God either Father, Son, or Holy Ghost, in His absolute Being as He is in and to Himself; and so of the Second Person rather than the First, since it is through Him that the One God is in relation with Creation and with all that is finite.

Again, It is a common-place of Patristic Theology that the Father is never spoken of as *Sent*, but is

[1] *Mythical Interp. of the Gospels*, Appendix E, 2nd ed. 1861, p. 359.

always *the Sender*, and the Son *the Sent*, in an especial manner. On this ground also it may be said with confidence that the Manifestations of the Divine to human sense suit rather the Person of the Son than of the Father; especially when regarded in the light of the subsequent actual Incarnation, and as providentially intended as a help to prepare the minds of men, both before and since the Incarnation, for the full acceptance of that stupendous fact itself.

86. For it should be carefully noted that Holy Scripture makes specific mention of one who is preeminently, and in a unique sense, *The Angel of the Lord* (of *Jehovah*), of one who stands alone in unapproachable dignity, one in whom (to use the language of Dr. Pusey) 'God accustomed His creatures to the thought of beholding Himself in human form.' Such a title, like that of *Apostle* (*Heb.* iii. 1), which has much the same meaning—a meaning expressive not of nature, but of office—may well be applied to the Son of God, Who Himself speaks so distinctly of His mission of mercy from the Father, especially in the Fourth Gospel, in which His Divine dignity is most fully declared.

> 'Nor is the office itself of an angel or announcer of the Father's will unbecoming Him. In a word, God the Father could not have become an angel consistently with His prerogative as Father; for then He would have been sent by another, Who yet is indebted for His authority to no one. To the Son of God, however, both the name of God altogether belongs, as being most true God; and also the appellation of Angel, forasmuch as He is in such wise very God, as to be God of God, and was, therefore, capable of receiving and undertaking, con-

sistently with the dignity of His Person, the mission and dispensation committed to Him by God, of Whom He is. This, without doubt, was the very thing which the Fathers meant, who wrote the Synodical Epistle from the council of Antioch [A. D. 269] to Paul of Samosata; who contend that He, who in the Old Testament from time to time appeared to the Fathers and conversed with them, was the Son; "Being attested sometimes as an angel, sometimes as the Lord, and sometimes God; for it were impious to suppose that the God of all is called an angel; but the angel of the Father is the Son, being Himself Lord and God; for it is written, 'The Angel of great counsel' (Μέγαλης βουλῆς ἄγγελος, Isa. ix. 6. LXX.)" [Routh, *Reliq. Sacr.* Vol. II. p. 470]. Here the holy Bishops clearly teach that the Name of God and Lord are applicable to the Father and to the Son alike, but that the appellation of *Angel*, as indicating a mission from another, is by no means suited to the Father, who can no more be said to be sent than to be born of another; but to the Son, as being begotten of the Father, it may be rightly applied; and on that account He is called in the Scriptures "the Angel of great counsel."' (Bull, *Def. Nic. Creed.* IV. iii. 8.)

Hengstenberg writes, 'The New Testament distinguishes between the hidden God and the revealed God—the Son or Logos—connected with the former by oneness of nature, who from everlasting, and even at the creation itself, filled up the immeasurable distance between the Creator and the creation,—Who has been the Mediator in all God's relations to the world,—Who at all times, and even before he became man in Christ, has been the light of the world, and to whom, specially, was committed the direction of the economy of the old covenant. It is evident that this doctrine stands in the closest connection with the Christology,—that it forms indeed its theological foundation and groundwork. . . . The question then is, Whether any insight into this doctrine

is to be found as early as in the Books of the Old Testament. Sound Christian Theology has discovered the outlines of such a distinction between the hidden and the revealed God, in many passages of the Old Testament, in which mention is made of an Angel or Messenger of God.' (*Christology of the Old Testament*, 2nd Ed. Vol. I. p. 107.) On this whole subject the student may usefully refer to this work, Vol. I. pp. 107–122; and Vol. IV. Appendix III. p. 285 et seqq. He deals with the arguments of two principal opponents of this view among the German biblical writers, Hofmann and Delitzsch, who maintain *the Angel of the Lord* to be a created angel. Kurtz (*Geschichte des alten Bundes*) at first agreed with Hengstenberg, but afterwards adopted the view of Hofmann and Delitzsch. Among later English writers the view maintained in these Lectures is held by Dr. Gordon, *Christ as made known to the Ancient Church* (Edinburgh, 1854); Canon Barry, Article *Angel*, in Smith's Bible Dictionary, 1860; Macdonald, *Introduction to the Pentateuch*, 1861; Steward, *Mediatorial Sovereignty*, 1863; Dr. Walsh, Bishop of Ossory, in his very interesting work, *The Angel of the Lord*, or *Manifestations of Christ in the Old Testament* (Seeley, 1876); and the *Speaker's Commentary*; also by the Danish Bishop of Seeland, Dr. H. Martensen, in his *Christian Dogmatics*, 1866.

The consideration, in combination, of the numerous passages in which these phenomena occur seems to compel the admission that their language is not satisfied by the hypothesis of a message from God through a created angel in whom God was; through whom, acting in His Name, God spoke. Their force is cumulative. Such an hypothesis cannot (we believe) by any possibility be made to fit all. And if it does not fit all, if in any even single instance it is admitted that God

(that is, of course, the Son) manifested Himself in visible human or angelic form, temporarily assumed for the purpose of such manifestation, then, obviously, nothing is gained by insisting on it in the few instances in which it may be apparently more tenable. Surely it is better to adopt the explanation which the passages themselves seem naturally to invite, or even to demand; an explanation which gives a consistent meaning to them all, and which has ample support in Christian exegesis from the earliest times, not to mention the singular and suggestive paraphrase so general in the Targums of the Name of the Most High by 'The Word of the Lord.'

> Dr. Mill says that the Christian Fathers 'frequently' speak 'of the Son of God as appearing in the Old Testament, and as the special object of the provocation of the Israelites;' and speaks of 'the indubitable instances of His manifestation as the sole image of God to man.' *Mythical Interpretation of the Gospels*, Appendix E. p. 356. Compare Newman (*Parochial Sermons*, Vol. II. p. 39, On the Incarnation), 'We read in the Patriarchal History of various appearances of Angels so remarkable that we can scarcely hesitate to suppose them to be gracious visions of the Eternal Son. For instance; it is said that 'the Angel of the Lord appeared unto' Moses 'in a flame of fire out of the midst of a bush;' yet presently this supernatural Presence is called 'the Lord,' and afterwards reveals His name to Moses, as 'the God of Abraham, Isaac, and Jacob.' On the other hand, St. Stephen speaks of Him as 'the Angel which appeared to Moses in the bush.' Again he says soon after that Moses was 'in the Church in the Wilderness with the Angel which spake to him in the mount Sina;' yet in the Book of Exodus we read, 'Moses went up unto God,

and the Lord called unto him out of the mountain;' 'God spake all these words, saying' (Exod. iii. 2; Acts viii. 35–38; Exod. xix. 3; xx. 1.), and the like. Now, assuming, as we seem to have reason to assume, that the Son of God is herein revealed to us, as graciously ministering to the Patriarchs, Moses and others, in angelic form, the question arises, What was the nature of the appearance? We are not informed, nor may we venture to determine; still, anyhow, the Angel was but the temporary outward form which the Eternal Word assumed, whether it was of a material nature, or a vision.'

Compare Hengstenberg, *Christology*, Vol. IV. Appendix III. p. 309. 'That the Angel of the Lord is the Logos of John, who is connected with the supreme God by unity of nature, but personally distinct from him, was, if we except the Fathers mentioned above [i. e. SS. Augustine, Jerome, and Gregory the Great], the *universal doctrine of the Early Church.* [The italics are Hengstenberg's.] The Fathers of the first Synod in Antioch [A.D. 269], in a letter sent to Paul of Samosata before his deposition, affirm that 'the Angel of the Father, being himself Lord and God, μεγάλης βουλῆς ἄγγελος [the angel of great counsel, LXX. and Vulg. Isa. ix. 6.] appeared to Abraham and to Jacob, and to Moses in the burning bush.' He then refers to the well-known passages of Justin Martyr, quoted also by Bull and Burton, viz. *Apol.* i. ch. 63, and *Dialogue with Trypho*, § 59–61.

87. Following Bishop Bull, Dr. Burton says that 'all the early Fathers agreed with Justin Martyr in referring these manifestations of Jehovah to God the Son'[1]; and 'they assert (he adds) over and over again,

[1] *Testimonies of the Ante-Nicene Fathers to the Divinity of Christ*, Sect. 23, p. 37, where see his 'references to the works of the Fathers' to 'prove this point.'

that the Person Who appeared to the Patriarchs could not be an angel, because He is called God, and Jehovah, and they as expressly assert that he who revealed himself as God and Jehovah was not the Father, but the Son[1]'.

It was evidently felt among believers from the first that the Christian argument compelled a close attention to these peculiar and remarkable phenomena; and, whether we are or are not to include them as among *the things concerning Himself* which *in all the Scriptures* the Risen Lord expounded to the first believers, in the Emmaus-walk and in the Upper Room, there can be no doubt whatever as to what was the current view respecting them in the Church of the first centuries both before the Nicene Council and after it (*Appendix, Note* 7). The fact that such was the current view throughout a critical and formative period, when Christianity was on its defence against Jew and Gentile alike, and was engaged in the gigantic endeavour to win both to Christ, is surely of great weight as showing its felt value in the general scheme of Christian Evidences. The actual Incarnation of God is a fact so tremendous, and one so difficult, as the history of Arianism shows, for the human mind really to accept, notwithstanding the presence of the idea (of course in unworthy forms) over a large area of heathen thought, that we may well understand that the first preachers and Apologists were glad to be able to point not merely to a growing clear-

[1] *Testimonies of the Ante-Nicene Fathers to the Divinity of Christ*, Sect. 23, p. 40. 'This,' says Dr. Pusey, *Daniel*, p. 515 note, 'was the common belief of the earliest Fathers.'

ness of prophetic intimation in the ancient Scriptures, the knowledge of which was then widely accessible to Gentile inquirers, but also to these very striking 'preludes' of it. Understood as the early Christians understood them they do very greatly prepare the way for, and support a belief in, the actual and permanent Incarnation of the same Divine Saviour Whose gracious intervention they loved to trace from the very beginnings of human history. They felt that the Sun of Righteousness existed before it rose in its splendour; that, from the first It flashed its rays above the dark horizon, in pledge and assurance of the coming meridian glory. They felt—and it is surely the feeling of every thoughtful and instructed Christian—that the Incarnation is no strange, sudden, isolated, unrelated fact in the history of Man, but is rather the centre and the key of all History. All before it led up to it: all that followed grows out of it or is subordinate to it. The very grandeur of the fact requires that it should be so. Nor when we consider how, *when the fulness of the time was come, God sent forth His Son made of a woman*, can we Christians feel it any derogation from the Divine Dignity of the Son, or at all unlike Him Whom we worship, Whom we love, that He should, at the crises of the great Preparation, have previously manifested Himself, for the moment, in outward seeming of human or angelic form? Only through this thought, we are persuaded, or not without it, shall we realize to the full the evidential force of the continuity of the Old and New Testaments—a truth possibly somewhat lost sight of in days when an almost too exclusive and dispropor-

tionate attention is bestowed on the New Testament. Only thus shall we make the Ancient Revelation bear its due and intended part in sustaining the great argument that an Incarnation was to be expected, as the means of Man's Salvation, and that He Who did become incarnate was in very truth Divine, God of God, Light of Light, Very God of Very God.

88. At this point let us ask ourselves what grounds we of this day, at this distance from Apostolic tradition, can discern in Holy Scripture for such a view. The special grounds derived from the Old Testament will become apparent as we examine the narratives themselves of these occurrences; for we shall find the descriptions of them to be so worded as to compel us to distinguish between the *Sender* and the *Sent*, to admit the Divine Character of the *Sent*, and, if so, then, of course, to recognise in Him the Person of the Son.

Looking at the New Testament it is necessary that due weight should be given to the following passages:—

In the Prologue of Saint John's Gospel: *In the Word was Life; and the Life was the Light of men, and the Light shineth in the darkness and the darkness comprehended It not. . . . . The true Light Which lighteth every man was coming into the world. He was in the world, and the world was made by Him, and the world knew Him not.* These words we believe to point to the pre-existent and more general operation of the Logos among mankind; but, if so, then *à fortiori* they include an operation among *His own.* His special operation towards the Chosen Nation is alluded to in the immediately following words, *He came unto His own, and His*

own received Him not. On the first occasion on which the Jews saw a gleam of His latent claim to an unique relation to the Father He said *My Father worketh even until now, and I work* (*St. John* v. 17), showing His co-operation throughout with the Father, especially in works of mercy; and showing at the same time the mystery, within the One co-equal Godhead, of His Filial Subordination to the Father;—*The Son can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise;* summing up with His unparalleled claim, *That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which sent Him.* Again, the Lord Himself says, *Your Father Abraham rejoiced to see My day, and he saw it and was glad* (*St. John* viii. 56), a passage which, although its exact meaning is uncertain, is frequently used by the Fathers in proof of the Pre-existence of Christ. These passages, however, are general. More closely bearing on the point before us is that most touching utterance of the rejected Christ, wherein, looking back through long preceding dispensations of grace and mercy (for the language will not endure a restriction of its reference to the short three years' ministry in Galilee and Judæa), the Lord, in the language of divinest pity, at a supremely critical moment, pronounces His parting words of irrevocable doom, as, for the last time, He leaves the Temple, once *His Father's House*, in the evening of the Tuesday before His Passion:—

> *O Jerusalem, Jerusalem, that killeth the prophets,*
> *And stoneth them that are sent unto her,*

How often willed I to gather up thy children together,
Even as a mother-bird gathereth up together her own brood
under her wings.
And ye willed not!
Behold, your house is left unto you desolate.

(*St. Matt.* xxiii. 37. *St. Luke* xiii. 34.)

This was the summing-up of a long history, which dated from the far past; for the context carries back His words *How often* to the days of *righteous Abel*, the first typical martyr-witness to the one Atoning Death.

With these words of the Son Himself as to His past work in the world and in the Church we may compare the saying of the writer of the Epistle to Hebrews (xi. 26), that Moses *esteemed the reproach of Christ greater riches than the treasures of Egypt.* The expression *the reproach of Christ* may indeed be variously understood; but the general implied reference to a close relation of Christ to His ancient People is undoubted.

> Dean Alford, *ad loc.*, says, 'Christ was ever present in and among God's people; and thus De Wette well and finely says here, "The Writer calls the reproach which Moses suffered, the reproach of Christ, as Paul, 2 Cor. i. 5, Col. i. 24, calls the sufferings of Christians the sufferings of Christ, i. e. of Christ dwelling, striving, suffering, in His Church as in His body; to which this reproach is referred according to the idea of the unity of the Old and New Testaments, and of the Eternal Christ [the Logos] already living and reigning in the former."'
>
> Dr. Moulton, *ad loc.* (in Bishop Ellicott's *New Testament Commentary for English Readers*), says, 'Throughout the whole of their history the people of Israel were the people of the Christ. . . . . He who was to appear in the last days as the Messiah was already in the midst of Israel (*John* i. 10).'

And Saint Paul speaks more expressly in 1 *Cor.* x. of a close relation of the ancient Israel to Christ; 1. A relation of mercy, in the words *They drank continually* (ἔπινον) *out of a spiritual Rock accompanying them, and that Rock was Christ.*

Bishop Wordsworth of Lincoln, *ad loc.*: 'The testimony of Holy Scripture is uniform to the effect, that in their wanderings through the wilderness, the Israelites were fed with a *constant supply of Bread* from *Heaven*, and of *Water* from the *Rock*. . . . . Wherever the Israelites were, there was a Rock,—*not moving from place to place*, ... but one ready to supply them with water, by the Divine *inwardly-working* power of the ever-present spiritual agency and virtue of Christ which *followed* them, and made the *material rock* to gush out with water. . . . . It was another and spiritual Rock which wrought the whole work, and that was Christ, ever present with them.'

Alford, *ad loc.*: 'So the Targum on Isaiah xvi. 1: "They shall bring gifts to the Messiah of the Israelites, who shall be strong, inasmuch as in the desert he was the Rock, the Church of Zion;" so also in Wisdom x. 15 ff., the *wisdom of God* is said to have been present in Moses, to have led them through the wilderness, &c. That the MESSIAH, the ANGEL OF THE COVENANT, was present with the Church of the Fathers, and that his upholding power was manifested in miraculous interferences for their welfare, was a truth acknowledged no less by the Jew than by the Christian.'

Canon Evans, in *The Speaker's Commentary*, *ad loc.*, but speaking more particularly of the Manna: 'No doubt this "corn of heaven" was, in a way unknown to us, given by Him who fifteen centuries later gave Himself the "true bread" from heaven. The Word, not yet incarnate, was ever moving in the midst of Israel. But this presence of Christ does not exclude the idea of

angelic mediation. Inasmuch as the manna is called "the bread of angels," the power of the Word in this oft-repeated miracle may have been put forth by the mediation of angels ministering to Him: compare Jacob's ladder. This idea is in keeping with the fact that the Law of Sinai was ordained by a twofold agency, (1) of angels clustering in the foreground of Jehovah, (2) of Moses standing in the foreground of Israel; but as below Moses was the congregation, so above the angels was the Word, and above the Word was God; see ch. iii. 22.' See the Notes on the whole passage.

2. A relation of judgment, in the words *Neither let us tempt Christ* (or *the Lord*) *as some of them also tempted, and were destroyed of serpents.*

Here Bishop Wordsworth, reading Χριστόν, notes:— 'From this and other passages (e. g. Heb. xi. 27) the Fathers inferred that the Eternal Word of God revealed Himself before His Incarnation by Angels to the Patriarchs, and administered the affairs of the Old Dispensation. See S. Cyril, *Cat.* x. 6, 7; Euseb. *E. H.* 1–3; and Bp. Fell here.'

89. There are, however, two points of essential importance which should here be made clear and carefully borne in mind.

First: That in speaking, whether of the Theophanies in particular, or of the ancient Economies in general, we do not in any way, even in thought, separate, though we do distinguish, the operation of the Son from the operation of the Father or of the Holy Spirit. The operation of One is the operation, the co-operation, of All. For the All-holy Three, Father, Son, and Holy Ghost, are One in Purpose, One in Will, One

in Act. Hence in speaking in a special manner of the presence and action of the Eternal Son we must not be understood to thereby exclude, even in thought, the co-operative presence and action of the Father and of the Holy Spirit; only we say that their presence and action are exhibited in an especial way, in an exclusive manner, through the Son; that He is always the Mediator of their action.

Bishop Bull, *Def. Nic. Creed*, IV. iv. 9 (*Library of Ang.-Cath. Theol.* Vol. II. p. 641), says, 'The Father and the Son are in such sense One, as that the Son is in the Father and the Father in the Son; and that the One cannot be separated from the Other. This mode of union the Greek Theologians call περιχώρησις, and the Latins, i. e. the Schoolmen, some *circumincession*, others *circuminsession*.' And Cardinal Newman, saying that 'This doctrine of the *coinherence*, as protecting the Unity without trenching on the perfections of the Son and Spirit, may even be called the characteristic of Catholic Trinitarianism, as opposed to all counterfeits, whether philosophical, Arian or Oriental;' quotes (through Petavius) from St. Basil as follows, 'Neither can He [the Son] be severed from the Father, Who is ever of and in the Father; nor again disunited from His own Spirit, Who operates all things by means of it. . . . . For we must not conceive separation or division in any way, as if either the Son could be supposed without the Father, or the Spirit disunited from the Son' (Newman, *Arians*, II. iii. p. 101). And, 'In His eternal union with God there was no distinction of will and work between Him and His Father; as the Father's life was the Son's life, and the Father's glory the Son's also, so the Son was the very Word and Wisdom of the Father, His Power and Co-equal Minister in all things, the same and not the same as He Himself.' (Newman, *Parochial Sermons*,

Vol. III. p. 180, Sermon XII, on *The Humiliation of the Eternal Son.* See *Appendix, Note* 8.)

Secondly: When we say that it was especially the Son Who spoke, Who appeared in visible form, angelic or human, we must not be thought for an instant to mean that the Son of God is, as such, and in His Divine Essence, more visible, more comprehensible, less infinite, than the other Two Persons of the All-holy Trinity. His Godhead is equal, His Majesty co-eternal: He is of one Substance with the Father. What is meant is, That it has been His gracious part to veil His essential Divine Majesty and glory in order to enter into close relation with His creature Man, in His loving condescension and for the purposes of those successive, and progressive, dispensations of mercy which it was His part to conduct and to administer; and that it was His part to do this, and to be especially *sent*, as He Himself repeatedly declares He was sent, by the Father to do this, because He is the Word, the Wisdom, the Son, the Image of the Father. That is to say, the special intra-divine and eternal relation in which the Person of the Son stands to the Person of the Father in the one co-equal and co-eternal Divine Being, the essential relation whereby He is the Son and not the Father, is, as soon as created existence is postulated, the necessary foundation of a special necessary relation to it, of a relation of being between it and the Father, a relation of Mediation. We must conceive of the Filial relation as eternal and intra-divine; that is, we must conceive of it as not necessitating any Mediatorial relation, finite and created

existence not being conceived of as necessary; but, once given the existence of finite life, then—so the Bible Revelation compels us to think—there arises forthwith a special relatedness of the Son of God to the Universe, because He is the Word and Wisdom of the Father, and through Him the operation of the Father passes evermore, and that exclusively, whether in creating, or in continually sustaining and administering the Universe; and through Him also, and only, passes (what is of even more consequence, since the very existence of the Universe is a means to it as an end) the progressive Self-Revelation of God to the Universe. Perhaps we shall not be wrong in supposing that it may be with some reference to this latter function of the Second Person, a function so appropriate to His Sonship, that He is so pointedly and significantly designated the Εἰκών, the Image, the Adequate Presentation of God. We cannot doubt that, in so far as angels or men are blessed, in their hearts and minds, with that illumination which comes from the knowledge of the glory of God, they are so in so far as, for them—for each according to his growing capacity of apprehending and receiving it—that glory is revealed *in the Face of Jesus Christ* (2 *Cor.* iv. 6).

> 'The primitive writers, with an unsuspicious yet reverend explicitness, take for granted the essentially ministrative character of the ὑπόστασις or Person of both Son and Spirit as compared with the Father's; still of course speaking of them as included in the Divine Unity, not as external to it. Thus Irenæus, clear and undeniable as is his orthodoxy, yet declares, that "The Father

> is ministered to in all things by His own Offspring and Likeness, the Son and Holy Ghost, the Word and Wisdom, of Whom all angels are servants and subjects." In like manner an ὑπηρεσία is commonly ascribed to the Son and Spirit, and a *praeceptio*, βούλησις, and θέλημα to the Father, by Justin, Irenæus, Clement, Origen, and Methodius, altogether in the Spirit of the Post-Nicene authorities already cited; and without any risk of misleading the reader, as soon as the Second and Third Persons are understood to be internal to the Divine Mind, *connaturalia instrumenta*, obedient (at most) in no stronger sense than when the human will is said to be directed and influenced by the reason. Gregory Nazianzen lays down the same doctrine with an explanation, in the following sentence: "It is plain," he says, "that those designs which the Father conceives, the Word fulfils; not as a servant, or not entering into them, but with full knowledge and a master's power, and, to speak more suitably, as if He were the Father." (Bull, *Def.* II. xiii. 10.)' (Newman, *Arians*, II. iii. p. 97.)

90. It seems to have been some anxiety on these two points which led Saint Augustine, in some passages at least of his writings, and more especially in his Treatise on the Holy Trinity, to take on this subject a line somewhat different from that which was universal among Christian thinkers and writers before the Nicene Council, and general for long afterwards. And in his own portion of Christendom, where (owing to the decreasing intercourse with the East, and the growing ignorance of the Greek language, consequent on the break-up of the Roman imperial system) his authority became too exclusively dominant, he was extensively followed, in this as in other matters, by later Western and ultra-Latin theologians, here as else-

where wanting the grandeur and breadth and culture of the great Greek Fathers. He seems to have feared that to dwell much on the thought of a near and visible, though only occasional, converse of the Son of God with mankind in earlier times, though a decisive help towards establishing His Pre-existence, might, after the experience of the Arian controversy, have tended to weaken men's hold of the cardinal truth of His essential Divine dignity, and to derogate from His Divine Glory. The Arians (he tells us) argued —though it is obviously an inference that does not even apparently follow from the phenomena of which we are speaking—That the Son was 'visibilis per suam substantiam,' and therefore inferior to the Father, different from Him, mutable, and even mortal; and, again, that His being 'sent' by the Father showed a lesser dignity and a lower nature. Hence in speaking of the *Apparitiones* he hesitates and wavers in his view as to which of the Divine Persons may have more especially manifested Himself on any such occasion. He argues that it may have been the Father, or it may have been the Holy Spirit; and dwells much, and rightly, on what we have seen is an important truth, the invariably united co-operative action of the Three Divine Persons. His reasoning is evidently constrained by the pressure of recent and contemporaneous controversy; for Arianism was stronger perhaps, in his day, in the West than in the East. For this reason, as well as because it is a deflection from the earlier and more general view, it seems natural to distrust it. It is surely no more derogatory to the

Divine dignity of the Logos to believe that He did, on adequate occasion, from time to time, and for a time, as the working out of His merciful purpose towards our race required, assume, or manifest Himself in, or through, a visible form to Man, than to believe that He assumed our nature permanently in a real Incarnation. Nor can there be any risk—a risk of which, clearly, the earlier Christian writers are wholly unconscious—of such a belief tending to unworthy conceptions of His dignity and Person, when once the two cautions on which we have insisted are duly considered and remembered.

91. The hypothesis that he who was seen was a created angel commissioned to speak in the Name of the LORD, has been based on the authority of Saint Augustine. A late theology in both East and West, coinciding with a wholly unscriptural *cultus* of the Blessed Angels, has favoured this view, which harmonizes with and lends itself to the support of superstitious ideas; while in earlier days, when the point which was pressed was the (supposed) creaturely character of the Angel of the Lord rather than the reverence and worship recorded to have been offered to and accepted by him, it was naturally adopted by the Arians, with whose conceptions of the Son of God it seemed most to agree.

On the general subject of this Lecture Hengstenberg's Appendix III, on *The Divinity of the Messiah in the Old Testament*, in the fourth volume of his *Christology*, should be studied. His statement, that Origen favoured the view that *the Angel of the* LORD was 'not a Person

connected with God by unity of essence, but an inferior angel through whom God issues and executes his commands, and who speaks and acts in his name,' seems based on insufficient evidence. Of Fathers who adopted this novel view (first developed by S. Augustine) he names only SS. Jerome and Gregory the Great; adding, 'It was afterwards defended by several Jewish commentators, e. g. *Abenezra*. . . . . It was then adopted by many Roman Catholic expositors, as well as by the Socinians and Arminians, especially *Grotius* and *Clericus*. . . . . And in modern days, also, it has not lacked defenders. Many rationalistic writers declared themselves in its favour, e. g. Vater, Gesenius, Bretschneider . . . Baumgarten-Crusius, Hofmann. . . . The reasons which led to the adoption of this hypothesis were very various. The Fathers already mentioned believed that it was rendered necessary by certain passages of the New Testament. The Roman Catholic writers were actuated by the wish to secure a biblical foundation for the worship of angels. The Socinians, like the Jewish commentators before them, were impelled by their dread of the doctrine of the Trinity. The Arminians were influenced partly by their low estimate of the worth of the Old Testament, and partly by their secret Socinian tendencies; and the rationalists by their dislike of everything deep, and their antipathy to the doctrine of the Trinity, which *could not* be true, unless the way had been prepared for it from the very first commencement of revelation, and the truth of which would be rendered *à priori* more probable, if this could be proved to have been the case.'

But the phenomena of the passages of Holy Scripture in which these occurrences are related, phenomena which, to be rightly apprehended, must be studied as a whole and in their collective weight, will not really lend themselves to this hypothesis. The identification of Himself by the Speaker with the Divine

Being in the language He uses, whether of promise or of threat; the acceptance of worship without reproof, or even the insistance upon it, (so sharply contrasted with the decisive rejection of it when tendered under a mistake to the created angel in the Apocalypse;) the awful undefinable sense of nearness to God, and of surprise at having seen God and yet lived, on the part of the favoured subjects of these manifestations; the permanent memorials of these occurrences, in significant names of places, or in objects specially set up to commemorate them; all these features combine with irresistible force to render it untenable.

Another reason why the supposition of a created angel simply acting as a representative ambassador of God is untenable is derived from the consideration of those passages in which the outward form seen is expressly stated to have been human. It is not supposed that in these instances any actual living human personality was employed as the temporary instrument of the manifestation. Such a supposition is obviously out of the question, on account of their transient nature, among other reasons. Yet clearly these instances are of the same class as those in which there is express mention of *The Angel of the* LORD. Neither is it doubted that the outward visible form and appearance of *The Angel of the* LORD were really essentially human, however, even unspeakably, more glorious and beautiful; for the term *angel*, it must be remembered, is not necessarily descriptive of nature, but only of office and function; and the outward appearance of the angels, as seen by men, is always described in Holy

Scripture as human. Thus it comes to the same thing whether it be said that *the* LORD *appeared* in human or in angelic form. In either case what was seen was a human form; from which it would seem most naturally to follow that it was only a form temporarily assumed as the tabernacle and visible instrument of a veiled Personality, which was really that of the Son of God.

> 'It must have been somehow in connexion with the idea expressed in man, as created after the Divine image, and also in view of a want (Ps. xvii. 15), which, originating, no doubt, in that primal constitution, was intended to find its full satisfaction in the assumption of the human nature by the Divine, but which ignorantly sought a substitute in deifying man, that, whenever God visibly appeared to any of his people, it was under the human form (see Gen. xviii.). To the same cause must be ascribed the extensive use of anthropomorphic and anthropopathic language in the Scriptures, especially in the Pentateuch, as containing the earliest revelations. This mode of describing the Divine Being many regard as conveying only unworthy and confused ideas of the Spiritual and Unimpassioned, without at all taking into consideration whether such language may not even be a necessity arising as well from man's limited conceptions as from his original constitution. But without entering here into a discussion of this point, it may be remarked that the use of such language, corrected as it is by other express declarations, constitutes in reality one of the chief excellences of Scripture, evincing its adaptation to the capacities of its readers, and is, moreover, not only consistent with, but indispensable to the idea which lies at the foundation of the revealed scheme—that man is the image of the Creator, and so the chief medium for disclosing the Divine glory and perfections, and in the

realisation of which idea through Him, who is absolutely "the image" of God, being God and man in one person, revelation reaches its completion. Indeed, a sufficient vindication of the language in question is the distinct and correct conceptions which it conveys of the Great Being thus brought down to human apprehension, and quite different from anything to which reason or philosophy has ever attained. In such cases the infinite and the personal are usually antagonistic. Thus, whereas the personality of God vanishes in the pantheism of India, his infinity is, on the other hand, lost in the polytheism of Greece. Not so, however, with the God of the Bible, who is thus seen to have been no creation of human reason, but is in every respect a self-manifestation of the Invisible.' (Macdonald, *Introduction to the Pentateuch*, Book III. Ch. i. Sect. 1. Vol. II. p. 22).

92. Should an explanation be asked of the cessation of these peculiar manifestations, it is probably to be found in the completed organization of the Jewish Church in its settled form; especially as marked by the institution, in the person of Samuel and onwards, of the Prophetic Order, as the ordinary channel of special and authoritative communication from God to His People. The case is parallel to the presence generally of the Miraculous in the initial epochs of religious history, Jewish and Christian, and its absence afterwards. And, noting in the beginnings of the Christian Church the special, though occasional, manifestations of the Risen, and even of the Ascended Christ (see *Lecture VII*), we should on similar grounds expect their non-occurrence afterwards in the normal settled life of the Catholic Church, partly because the permanent Incarnation of the Son of God, for which the Theophanies

were a preparation, had actually taken place, partly because, in and through the Life and Work of the Incarnate Son, we possess a complete Revelation—complete for our present stage; and partly because, in the Gift of the Holy Ghost to the Church, and in the Sacramental System ordained by Christ, of which the Holy Spirit is the informing Power, we possess, individually and corporately, a continued and constant real, supernatural, spiritual Presence, nay an Indwelling within us, of Christ, which far exceeds the nearness and the blessedness of His visible earthly Presence to our senses. Yet in the early beginnings of our Faith, in the first generation, ere yet the infant Church was settled and organized, the Ascended Lord did visibly show Himself in special and exceptional circumstances. To His first martyr He vouchsafed the vision of His Glory in His ready human sympathy and love; to the persecutor Saul, in His dazzling Majesty and Power; to Ananias, in vision, directing him to baptize the now *chosen vessel* who should bear His once hated Name *before the Gentiles, and kings, and the children of Israel;* and not seldom afterwards, to Saint Paul himself, (for he was favoured with abundant *visions and revelations of the Lord*, 2 *Cor.* xii. 1 *and* 7;) and yet once again, to the beloved Apostle, an exile in Patmos *for the word of God, and for the testimony of Jesus Christ.* But these manifestations were exceptional. The normal life of the Militant Church is the life of faith, whereby she *endures as seeing Him Who is invisible* (*Heb.* xi. 27). The world beholdeth Him not, but we behold Him; for *the world neither sees nor knows*, and so *cannot re-*

ceive, the Spirit of Truth; but we *know Him*, because He *dwelleth with* us, and *is in* us (*St. John* xiv. 17). If the Lord, as to an ordinary bodily Presence, went away from us, it was because it was *expedient for us*; for such Presence must be local, limited, outward, and He would be with us, and within us, each and all. If for *a little* while His Church saw Him not, *again*, after *a little while*, from the Resurrection, and still more from Pentecost, onwards, she has *seen Him again, because He is gone to the Father* (*St. John* xvi. 16). He has fulfilled His promise, *I will see you again*, and our heart rejoices with a joy that none can take from us; (ver. 22) for on us rests His special benediction, *Blessed are they that have not seen, and yet have believed* (*St. John* xx. 29).

93. Proceeding to examine the incidents themselves of this nature, as recorded in the Bible, we find the first explicit assertion of an *appearance* of the LORD to man in *Genesis* xii. 7. After His frustration of the first rival attempt at a world-supremacy in the case of Babel, the Son of God lays the first foundations of His own special kingdom, in the world but not of it, in His summons to Abram to get him *out of his country, and from his kindred, and from his father's house*, and His promise to make him a blessing in whom should *all families of the earth be blessed*. Then, on Abram's first arrival in Canaan, *The LORD* again *appeared unto Abram, and said, Unto thy seed will I give this land*. There Abram *builded an altar unto the LORD who appeared unto him*; thus beginning a practice which he ever afterwards adhered to, and which the Kingdom of God has observed ever since, of setting apart a defi-

nite spot of earth, in the name of the whole, which is really God's, as sacred to the worship of the Almighty; a visible witness, amid the usurpations of evil which have ever surrounded it, to God's claims and man's duty, and a centre of union to God's people, who, at His altar, *call upon His Name.*

More remarkably we trace the Mediation of the Son of God in the mysterious and peculiarly solemn transaction recorded in the Sixteenth Chapter of Genesis. Here it is no Targum, but the original Sacred Text itself, which twice says that *The Word of the* LORD (an expression here used for the first time) *came unto Abram in vision,* and made an express *covenant with him by sacrifice* (see *Psalm* l. 5). This is also the first occasion on which we find the title *Adonai,* which (see *Psalm* cx. 1) belongs in an especial manner to the Son, addressed to God in conjunction with His Name JEHOVAH (*Appendix. Note* 9). The language of the passage seems to imply that the mode of the manifestation, which was by night, was other than the usual one; especially in that, in the solemn passing of the covenanting parties between the divided portions of the animals slain in sacrifice (a custom alluded to in *Jeremiah* xxxiv. 18, 19), the LORD was represented, not by any human or angelic form, but by *a smoking furnace and a lamp of fire that passed between those pieces.* This symbol of the Divine Presence seems to be anticipated in the mention of the *flaming sword* placed with the *Cherubim* at the east of the garden of Eden *to keep the way of the tree of life;* and also to foreshadow the like symbol in the *Burning Bush,* and

in *the Pillar of Fire*, and in the *Shekinah*. It may be due to this feature of the revelation, and to the absence of any visible form, that especial mention is made of *The Word of the* LORD coming to Abram; as though its first intimation was merely by a voice.

94. The Sixteenth Chapter of Genesis introduces to us One Who, there, and in many other places of the Bible, is preeminently entitled *The Angel of the* LORD. The unique grandeur of this Personage is distinctly marked in every instance in the Sacred Text, if not always in the Authorized Version. Dr. Pusey, speaking on this point (*Daniel*, p. 515), says, 'Whether it were God the Son Who so manifested Himself beforehand—as was (he adds in a note) the common belief of the earliest fathers—His Godhead invisible, as in the days of His flesh, or no, yet there was one known as The Angel of the LORD, distinct from and above all the rest.' He stands, everywhere, alone and unapproachable. There is but one so called; just as there is also but one in the Holy Scriptures who is called *the Devil*, the *Satan*, the *Adversary*. Further—(if one may say so *pace tanti viri*, who prefers, as 'more probable' the hypothesis of a created angel, who was, he thinks (*Daniel*, p. 520) the Archangel Michael)—In every place where *The Angel of the* LORD is introduced His divine character and dignity are also most clearly intimated. Who can this be but the Son of God, the Word of the Father?

Nothing can be more touchingly beautiful, more appropriate in its tenderness and pity, more absolutely worthy of Him Who, as *The Son of Man*, came *to seek*

and to save that which was lost, than His first appearance under this express title and character of *The Angel of the* LORD. Φιλάνθρωπος γὰρ ὁ Κύριος (as says St. Cyril of Jerusalem, speaking of the Appearances of Christ under the Old Testament) ἀεὶ συμπεριφερόμενος ταῖς ἡμετέραις ἀσθενείαις. (Benignus est enim Dominus, semper ad nostras infirmitates sese indulgenter demittens, 'For the Lord is loving to man, ever graciously condescending to our infirmities[1].') Thus He came first on an errand of consolation and of promise to the helpless Hagar, an outcast in the wilderness, first alone (*Gen.* xvi. 6–14), and then with Ishmael her child (*Gen.* xxi. 9–20); and the impression left on the mind of Hagar is clearly indicated in the correct rendering of *Genesis* xvi. 13: *She called the name of Jehovah Who spake unto her, Thou God seest me; for she said, Have I also here seen* [i.e. *lived*] *after seeing* God? *Wherefore the well was called Beer-lahai-roi* [i.e. *The well of the living that saw* God].

95. Similarly, with like tender care for His own in their necessity (see *Gen.* xxxv. 3), and as reassuring visible specimens, recorded for their perpetual encouragement, of that ordinarily invisible but minute and 'never-failing Providence' whereby even *the very hairs of their heads are all numbered,* the gracious *Angel of*
3 *the* LORD appeared to Abraham (*Gen.* xxii. 10) when he *stretched forth his hand, and took the knife to slay his son;* to Jacob as he lay asleep on the stones at Luz (Bethel) on the first night of his long exile (xxviii. 10), and again, twenty years later, to announce its close

[1] *Catechesis X.* cap. vi.

(xxxi. 11). In this last instance He Who is introduced as *The Angel of God* says, *I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me,* thus identifying Himself with *the* LORD (the *God Almighty* of *Gen.* xlviii. 3) Who *stood above* the ladder which bound heaven and earth together, the ladder on which *the angels of God,* His ministering servants to Man, were *ascending and descending,* and which the same Divine Saviour, speaking with human lips to the guileless Israelite, identified with His own incarnate Self (*St. John* i. 51). It is observable here that in the account of the first appearance to Jacob the title *The Angel of the* LORD is not given to Him Who speaks; naturally enough, because the visible presence of the created and ministering angels is a marked feature of the incident. Yet, since on the next occasion (*Gen.* xxxi. 11) the *Angel of the* LORD expressly says, *I am the God of Bethel,* we may infer that on other similar occasions also, as the mysterious wrestling (xxxii. 24) and the final Appearance at Bethel (xxxv. 9), it was *the Angel of the* LORD Who was seen, even when He is not expressly introduced by that title. The total impression that remained on the mind of the patriarch, on his reviewing, at its close, his long eventful life, is plainly indicated in the form of his blessing on Joseph and his sons (xlviii. 15);—*God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads.* He had not the clear conception of the relation of the Blessed Persons in the One Godhead which Christian faith gives to us; yet

he identifies *The Angel which redeemed him* with *The God of his fathers*, and he uses the word *bless* in the singular number (*Appendix, Note* 9). This view is decisively confirmed by the language of the Prophet Hosea (xii. 3), who describes the wrestling of Jacob with the Man Who rebuked the enquiry after His Name, and of Whom the patriarch said, *I have seen God face to face, and my life is preserved*, in the following words:—

> *By his strength he* [Jacob] *had power with God:*
> *Yea, he had power over the Angel, and prevailed:*
> *He wept, and made supplication unto Him:*
> *At Bethel, He found him,*
> *And there He spake with us;*
> *Even Jehovah, the God of Hosts;*
> *Jehovah is His memorial.*

'This "angel" we feel authorized in identifying with "the angel of the covenant" (*Mal.* iii. 1), in whom was God's "Name" (*Exod.* xxiii. 21). In the original account in *Genesis* xxxii. there is no mention of an "angel"; the mysterious Wrestler is described in *v.* 24 as "a man," but afterwards in *v.* 30 is identified by Jacob with "God."' (Prebendary Huxtable, in *Speaker's Comm. ad loc.*)

The reference of 'he wept' to the angel (as making supplication to Jacob to let him go), which Mr. Huxtable (*ibid.*) mentions as 'adopted by Saadia, Rashi, Aben Ezra, Kimchi, and Hitzig,' arises probably from the view that the mysterious visitor was only a created angel.

Dr. Pusey writes (*ad loc.* in *Minor Prophets*) 'He then Who appeared to Jacob, and Who, in Jacob, spoke to all the posterity of Jacob, was God; whether it was (as almost all the early fathers thought) God the Son, Who thus appeared in human form to the Patriarchs, Moses, Joshua, and in the time of the Judges, under the name of

> *the Angel of the Lord*, or whether it was the Father. God Almighty thus accustomed man to see the form of Man, and to know and believe that it was God.'

96. In contrast with these wholly gracious manifestations stands the visit of the three angels to Abraham preparatory to the Doom of Sodom and Gomorrah (*Gen.* xviii, xix); a visit full of mercy to him and to Lot, but closing with a most solemn disclosure of the judicial character of the One Mediator. Here we must first observe that the opening statement, *And the* LORD *appeared unto him by the oaks of Mamre*, is an introductory heading to the whole narrative, summing up the meaning and general result of the whole, and defining its character. Describing the manner of the Appearance, the narrative proceeds to say, *Three men stood by him.* He does not see them coming; *he lift up his eyes and looked, and, lo,* they are there. He addresses them as one[1], *O Lord* (*Adonay*, not *My Lord*), *if now I have found favour in Thy sight.* In the promise of the Heir, One speaks, *He said, I will certainly return unto thee, and Sarah thy wife shall have a son.* Henceforward to the close Abraham's interlocutor is each time called *The* LORD (*Jehovah*); both before *the men* (that is, the other two of the three visitants) went away towards Sodom, and afterwards, during the communication of the purpose of judgment and the ensuing intercession of Abraham. The exact progress of the incident appears to be this:—After the hospitable entertainment under the oak, and the promise of the

[1] So the present Text, LXX., and Vulg.; but *St. Aug. de Trin.* ii. 10, says, 'per pluralem numerum invitat, ut hospitio suscipiat.'

Heir, *the men* (i. e. the three) *rose up from thence and looked towards Sodom, and Abraham went with them to bring them on the way.* The way led by Abraham's customary place of worship, *the place where he stood before the* LORD (xviii. 22; xix. 27), which commanded a view of *the land of the plain* (xix. 28). At this sacred spot *The* LORD *said, Shall I hide from Abraham that thing which I do?* After the communication of the coming judgment *the men* (i.e. the two created angels) *turned their faces from thence, and went toward Sodom; but Abraham stood yet before the* LORD; or, if we adopt the remarkable variation resting on Jewish tradition and accepted by Bleek and Geiger (see Cheyne and Driver)[1], *The* LORD *stood yet before Abraham.* Then Abraham *drew near,* and made his intercession, four times addressing Him Whom he acknowledges as *The Judge of all the earth,* as *the Lord* (*Adonay*). At the close *the* LORD *went His way, as soon as he had left communing with Abraham: and Abraham returned unto his place;* and *the two angels* (xix. 1 should have the article before *two angels,* as LXX. οἱ δύο ἄγγελοι) *came on even to Sodom,* where Lot *was sitting in the gate.* In the remainder of the narrative, especially when carefully compared with the earlier portion in ch. xviii, it is abundantly clear that these two were created angels in human form. They describe themselves as sent by the LORD to destroy the place. They are treated by Lot as men up to that moment. It is only when, on the morrow, they insist on his immediate

[1] *Bible with various Renderings and Readings.* (Eyre and Spottiswoode, 1876.)

escape, that his language seems to acknowledge in them a supernatural character. Then there is (if we adopt the received pointing of the Hebrew Text) a change to a more marked petition to one, in the singular, *Lot said unto them, O not so, Lord* (*Adonay*)[1], &c., recognising a messenger and an instrument of the LORD, but otherwise, in the character of his entreaty generally, indicating no consciousness of being in the immediate Presence of the LORD Himself. That the unseen Judge should use the ministry of His creature-angels in the actual immediate execution of punishment, especially of the reprobate as distinct from the chastisement of the elect, while He Himself personally talked with Abraham, *The friend of God*, harmonizes with other examples in Holy Scripture[2]. Yet the true ultimate agency is clearly enunciated in the significant declaration of xix. 24, *Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven.*

97. Passing to the Book of *Exodus* (chap. iii) we meet the same Divine Personage operating on a grander scale for the redemption of His People and the discomfiture of their enemies. He Who spake to

[1] The Masorites note this (as in xviii. 3) as 'holy,' i. e. addressed to God, reading it with Kamets (*Adonay*), not Pattahk (*Adonai, my lords*, as xix. 2), but it is uncertain, perhaps. Gesenius, *Lexicon*, אדון, takes it on one page as *Adonai*, plural, on the next as *Adonay*, singular.

[2] For example, in *Rev.* xiv. 14–20, while *the harvest of the earth* is reaped by the golden-crowned One, *like unto a Son of Man, Who sat upon the white cloud*, the gathering of *the vine of the earth*, to *cast it into the great wine-press of the wrath of God* is the work of a created angel.

Moses in the wilderness of Horeb from the flame of fire in the bush, and said, *Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground;* He Who said *I am the God of Abraham, the God of Isaac,* and *the God of Jacob,* and before Whom *Moses hid his face, for he was afraid to look upon God,* was the *Angel of the* LORD, and yet *the* LORD *God of the Hebrews* (*v.* 18), the *I* AM THAT *I* AM[1]. There is an absolutely unanimous consent of the Fathers that the special Divine Personality here manifested, though not, of course, without the concurrent Presence and Co-operation of the Father and the Spirit also, was that of the Eternal Son. And if so here, then, surely, on the similar occasions also, both before and in the

[1] The Church seems to sanction the thought that the Angel Who appeared in the Bush was Christ, by her conjunction, on the Fifth Sunday in Lent, of *Exodus* iii. as the First Lesson at Matins with *St. John* iii. 58, in the Epistle.

The appointment of *Genesis* xviii. as an Evening Lesson on Trinity Sunday was probably due to St. Augustine's language in the *De Trinitate*, ix. 11. 20, etc., where he labours to show that the three 'men' or 'angels' may have represented the Three Persons of the Blessed Trinity, the two who went on to Sodom representing, more especially, the Second and Third Persons, because they say they were 'sent,' (though he admits (cap. 13. 23) that he cannot recollect that the Holy Spirit is anywhere called an 'angel'); while the specialty of address to one in the singular, so marked in Abraham's language, and also, though much less so, in Lot's, he takes to indicate only Their Unity and Identity of Substance. But his comment exhibits plainly the difficulties inseparable from his peculiar view; and only sets in a clearer light the simplicity and consistency of the primitive Catholic view, that the Lord Who 'appeared' was ever the Son of God. But, of course, this chapter, like all the narratives of the Theophanies, has a weighty force in the establishment of a plural Personality in the Godhead; and that is the first necessary step towards the full faith in the Holy Trinity.

after history. In fact this signal manifestation throws a flood of light on both the earlier and later examples of the kind we are discussing; and if we are compelled to admit that there is here an especial action and manifested Presence of the Logos there can be no valid reason against admitting the same Presence in other instances also which are really, in essentials, analogous. It is natural, after this, to suppose that *the* LORD Who in the subsequent history, up to and after the Exodus, spake to Moses, was the Eternal Son.

> Thus Dr. Mill writes (*Mythical Interp. of the Gospels*, Appendix E, p. 153), 'That the Angel of the Lord who preceded the children of Israel from Egypt in the cloud and in the fire, was (agreeably to *Exod.* xiii. 20, 21, compared with xiv. 19, 20; *Num.* xx. 6, &c.), the LORD Himself, possessor of the incommunicable name יְהוָה, and that this Angel of the Covenant (as he is termed in *Mal.* iii. 1, compared with *Gen.* xlviii. 15, 16, &c.) is the Uncreated Word, who appeared in visible form to Jacob and Moses, and who was in the fulness of time incarnate in the person of Jesus Christ, is the known undoubted faith of the Church of God, and needs not to be enlarged on here. This same Uncreated Angel, in whom was the name of the LORD, is promised by the mouth of Moses, in *Exod.* xxiii. 20–23, to continue to precede the armies of Israel, and cut off the Canaanites before them.' But, following Theodoret, and also the Rabbis Tanchuma and Moses Ben Nachman, he proceeds to express a view (to be presently noticed) that the sin of the golden calf led to a permanent withdrawal of the Divine Presence and substitution of a created angel, and that *the Captain of the Lord's Host*, who appeared to Joshua before Jericho, was the Archangel Michael.

98. The next special mention of *The Angel of the*

LORD after the Burning Bush (*Exod.* xiv. 19) identifies Him with the LORD Who (xiii. 21) *went before them by day in a pillar of a cloud to lead them the way, and by night in a pillar of fire to give them light;* and who (xiv. 24) *looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,* even as once again He troubled those who, *when He said unto them, I AM, went backward and fell to the ground* (*St. John* xviii. 6).

99. Next we find a remarkable passage which, on a superficial view, has been thought to show an express substitution of a created angel in the place of the Son of God as the Guardian of the Host of Israel, and so to authorize the weaker interpretation of the phrase *The Angel of the LORD* in earlier and later passages. The real force of the passage is the exact opposite of this. It runs as follows (*Exod.* xxiii. 20): *Behold I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee, and bring thee in unto the Amorites, &c. . . . and I will cut them off.* These words of promise occur at the close of a continuous section of three chapters (xxi, xxii, xxiii), in which Moses communicates to the people the Revelation made to him in the Mount, where he was, in an especial and peculiar manner, in the immediate presence of God. The language used

points, especially when regarded in the light of that used in the narrative of the manifestation at the Burning Bush, to a Divine Angel, and so to the Son of God; for it says, *My name is in him.* This could be said of no created angel. And so far Dr. Mill would agree.

The sin of the golden calf (xxxii.) threatened a difference. The act of idolatry broke the covenant; and then (xxxiii.) the LORD said unto Moses . . . *I will send an angel before thee; . . . for I will not go up in the midst of thee; for thou art a stiff-necked people; lest I consume thee in the way.* The breach that was made between God and the People by this sin is indicated by Moses' removal of the *Tent of Meeting* to the outside of the camp, *afar off from the camp* (*v.* 7), and by the absence of the Cloudy Pillar from above it, until Moses, who, with Joshua, had not participated in the idolatrous worship, entered into the Tent, when *it came to pass, that the Cloudy Pillar descended, and stood at the door of the Tent, and He talked with Moses.* But, in estimating the consequences of this transgression, we must take account of the Repentance of the People, and of the Intercession of Moses. *When the people heard these evil tidings, they mourned: and no man did put on him his ornaments* (*v.* 4), and *The children of Israel stripped themselves of their ornaments by the mount Horeb* (*v.* 6), and *When Moses went out unto the Tent, all the people rose up and stood every man at his tent door, and looked after Moses, until he was gone into the Tent . . . and all the people saw the Cloudy Pillar stand at the door of the Tent; and all the people rose up and worshipped, every man in his tent door. And the LORD spake unto Moses*

face to face, as a man speaketh unto his friend (*vv.* 8–10). Then followed Moses' Intercession, and the gracious answer of God to him (*vv.* 12–17). *Moses said unto the* LORD, *See thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me . . . And he said, My Presence* [פָּנַי, *My Face*, cf. *Isa.* lxiii. 9] *shall go with thee* [LXX. *αὐτὸς προπορεύσομαί σου*] *and I will give thee rest. And he said unto him, If thy presence* [פָּנֶיךָ, *Thy Face*] *go not with me* [LXX. *Εἰ μὴ αὐτὸς σὺ συμπορεύῃ*], *carry us not up hence. For, &c. . . . And the* LORD *said unto Moses, I will do this thing also that thou hast spoken.* Further, in the next chapter, when Moses went up the second time unto Mount Sinai, with the second tables of stone, and *the* LORD *descended in the Cloud, and stood with him there* (*vv.* 4, 5), again Moses interceded and received a gracious answer (9, 10), *If now I have found grace in thy sight, O Lord* (*Adonay*), *let my Lord* (*Adonay*), *I pray thee, go among us: for it is a stiffnecked people;* and *pardon our iniquity and our sin, and take us for thine inheritance. And He said, Behold, I make a covenant,* &c. Thus the covenant-relation was renewed; and, with it, the guardianship of the Angel in Whom was the incommunicable Name; and its outward token, the Cloudy Pillar, was restored to its customary position above the Tabernacle. Conformably with this view the Prophet Isaiah, when, long afterwards, he set himself to *mention the loving kindnesses of the* LORD, *and the praises of the* LORD, *according to all that the* LORD *had bestowed on them,* and His *great goodness towards the house of Israel,* says (lxiii. 7) :—

So He was their Saviour.
In all their affliction He was afflicted,
And the Angel of His Face saved them:
In His love and in His pity He redeemed them;
And He bare them, and carried them all the days of old.

Where the Septuagint Version, very remarkably, runs as follows:—

Καὶ ἐγένετο αὐτοῖς εἰς σωτηρίαν ἐκ πάσης θλίψεως αὐτῶν.
οὐ πρέσβυς, οὐδὲ ἄγγελος, ἀλλ' αὐτὸς ἔσωσεν αὐτούς,
διὰ τὸ ἀγαπᾶν αὐτοὺς καὶ φείδεσθαι αὐτῶν·
αὐτὸς ἐλυτρώσατο αὐτούς, καὶ ἀνέλαβεν αὐτούς, κ.τ.λ.

100. Before leaving the history of the Pentateuch we notice an Appearance of *The Angel of the* LORD which prepares us for His remarkable Manifestation of Himself in a military character, as the Leader and Protector of God's people, in the Book of Joshua. It is that to Balaam on his way to curse Israel (*Numbers* xxii, xxiii, xxiv). In considering this very noteworthy passage it should be observed, first, that here, as elsewhere, a visible manifestation and approach of *God* or *the* LORD for the purpose of converse is implied throughout. *God came unto Balaam* (xxii. 9). *God came unto Balaam by night* (20) *and said . . . the word that I shall say unto thee that shalt thou do.* Compare (38) *The word that God putteth in my mouth, that shall I speak* (compare xxiii. 12 and 26, and xxiv. 13). After this it is natural for Balaam to say (xxiii. 3) *peradventure the* LORD *will come to meet me* (LXX. εἴ μοι φανεῖται ὁ Θεὸς ἐν συναντήσει), *and whatsoever he sheweth me I will tell thee. And God met Balaam* (LXX. ἐφάνη ὁ Θεὸς τῷ Βαλαάμ) . . . *And the* LORD *put a word in Balaam's mouth.* And

again (15), *Stand here . . . while I meet the* LORD *yonder. And the* LORD *met Balaam, and put a word in his mouth.* Next, in the narrative of the Appearance, first to the ass and then to Balaam himself, of *the Angel of the* LORD *with His sword drawn in His hand*[1], He is called throughout *The Angel of the* LORD[2], and never simply *an angel.* He speaks as God, *Thy way is perverse before me,* and *only the word that I shall speak unto thee, that thou shalt speak* (see xxii. 20). Lastly, observe the effect on Balaam; *he bowed down his head, and worshipped*[3] *on his face . . . and said, I have sinned;* and his twice repeated allusion afterwards (xxiv. 3, 4 and 15, 16) to his blindness at first, and the awful disclosure that followed when his eyes were opened:—

> *A revelation to Balaam the son of Beor,*
> *And a revelation to the man unclosed* (*or*, closed[4]) *of eye,*

[1] Compare *Joshua* v. 13, and 1 *Chron.* xxi. 16.

[2] The Vulg., unlike the Lxx., having introduced Him as *Angelus Domini*, afterwards in every instance calls him simply *angelus.* This, added to the absence of the definite article in Latin, weakens the effect considerably.

[3] The word in the Hebrew is the same as that rendered *worshipped* of Joshua, in *Joshua* v. 14. Curiously, the Lxx., which omits it there, gives here a full rendering, *κύψας προσεκύνησε τῷ προσώπῳ αὐτοῦ.*

[4] I. e. if we read שְׁתֻם as Vulg. (cuius obturatus est oculus), Eng. A. V. margin, and Drs. Gotch and Davies in their very valuable *Revised English Bible* (Eyre and Spottiswoode, 1877); also (according to Cheyne and Driver's *Bible with various Renderings and Readings*, (Eyre and Spottiswoode, 1876), Hengstenberg, Hupfeld, Roediger, and Keil. The other reading שְׁתֻם, *unclosed*, has in its favour, according to the same authorities, '*the* Lxx., *Targums, Peshito, most Jews, Gesenius, Ewald, and Knobel.* If we read *closed*, the allusion is to Balaam's blindness before he saw the Angel; as *falling, and having the eyes opened* alludes to xxii. 31, and his prostration in worship. The student will

A revelation to him who heard the words of God,
Who beheld[1] *the vision of the Almighty,*
Falling, and having the eyes opened.

In this latter passage the English reader can only think of the ordinary verb for speaking, in the thrice repeated *hath said* of the Authorized Version; which fails entirely (as also do the Septuagint and the Vulgate) to convey the force of the original, and its inherent thought of a very special and solemn disclosure. The addition of ἐν ὕπνῳ (*in sleep*) by the Septuagint translators to *beheld the vision*, &c., which probably misled the A. V., into the unwarrantable addition of *into a trance* after *falling*, is possibly merely dishonest.

101. We pass to the Book of *Joshua*, the faithful servant who was guiltless of the idolatry which had temporarily interrupted the covenant-relation between God and His People, and to whom God's favour had ever been vouchsafed. Here we find a characteristic and appropriate Appearance of the great Protector of Israel at the critical period which followed the passage of the Jordan. The passage (the internal continuity of which is, most unfortunately, obscured by the division of the chapters) covers the close of the fifth and opening of the sixth chapters. The Appearance is that of *a Man with his sword drawn in his hand*, Who announces Himself as the *Captain*, or *Prince, of the host of the* LORD;

observe that the A. V. has no right to insert *into a trance* after 'falling.' Gotch and Davies render 'falling *to the ground*.'

[1] יְחֶזֶה . . מַחֲזֵה. Gesenius says חָזָה means 'specially. 1. *To see God*, sometimes pp. of the actual vision of the Divine presence. *Ex.* xxiv. 11, *They* [*Moses and the Elders*] *saw God.* Job xix. 26. 27, *Even from* [or *without*] *my flesh shall I see God, whom I for myself shall see.*'

and Who not only accepts without rebuke the prostrate worship of Joshua, but, as if on purpose to remind him of what must have been, in every detail, deeply imprinted in his memory from his close association with Moses—the Manifestation at the Burning Bush—bids him also, as Moses had been bidden, *Loose thy shoe from off thy foot, for the place whereon thou standest is holy,* and in the remainder of the interview is expressly styled *the* LORD.

It is remarkable that any, at least, of those who admit the Manifestation at the Burning Bush to have been Divine, should hesitate about this, in the face of so clear indications of a Divine Presence. Justin Martyr (*Dial. cum Tryphone*, cap. 62.) so understood it, as well as Eusebius the historian (*E. H.* I. ii.), 'and others, as Theodoret witnesses in his Questions on the Book of Joshua[1]; ' so also, among ourselves, Archbishop Usher, Bishops Patrick and Watson; also Stackhouse, Allix, Woodward, Scott, D'Oyly, and Mant; and, in our own day, Chancellor Espin in the Speaker's Commentary, Prebendary Davey in the S.P.C.K. Commentary, and Dr. Walsh (Bishop of Ossory) in *The Angel of the Lord:* so too Protestant Commentators generally[2].

On the other hand, Dr. Mill lays great stress on a curious scholion on the place in Eusebius (preserved by his editor Valesius, who says it is 'written by the hand of the very antiquary who wrote out the Manuscript'),

[1] Valesius, on *Euseb.* I. ii. Among the 'others' is Origen, in his Sixth Homily on the Book of Joshua, as preserved in Rufinus' Latin Translation. See Burton, *Ante-Nicene Fathers*, § 210.

[2] See Hengstenberg, *Christology*, vol. i. p. 121.

to the effect that 'the Church thought differently,' chiefly on the ground that the being who appeared to Joshua did not call himself God, but God's *chief captain*, a dignity rather ministerial than supreme. Valesius states that 'the rest of the Fathers' thought he was 'not the Son of God, but rather Michael the Archangel.' This view (adopted by Dr. Mill[1], and also, as 'most probable,' by Dr. Pusey[2], but claiming expressly among the Fathers the name of Theodoret only) is evidently based on the peculiar phenomena of the LXX. Version of the passage. It is observable that in *Joshua* v. 14, the וַיִּשְׁתָּחוּ (*and did worship;* the word used of Balaam's falling flat on his face when he saw the Angel of the LORD) is altogether unrepresented in the Greek. Again, in Joshua's question, *What saith my Lord unto his servant?* אֲדֹנִי is rendered not Κύριε (Lord), but Δέσποτα (Master). These two peculiarities considerably lower the effect of the original; which is further weakened by the severance of the fifth verse in the narrative, *And the LORD said unto Joshua,* from its proper connection with the appearance of *the Captain of the LORD'S Host.* To Dr. Mill's argument, that the title *Captain* (ἀρχιστράτηγος) implies 'only a ministerial superintendence,' it may be replied, that it does so not at all more than the title *Angel* or *Messenger,* which the same high authority frankly admits is elsewhere given to the Son of God; or than the title *Captain of our Salvation,* which it is possible

[1] *Mythical Interp. Gosp.* p. 353. Appendix E.

[2] *Daniel the Prophet.* Lecture ix. p. 520.

was applied to our Lord by the writer of the Epistle to the Hebrews from a recollection of this incident. He further urges, 'that it seems most natural and obvious to conceive that the LORD sent this message to Joshua by the mouth of his Archangel;' but there is really no very evident reason why it should be more 'natural and obvious' in this case than in the case of the Burning Bush. It was, indeed, really far more than a 'message.' It was, in truth, a much-needed assurance, vouchsafed in such outward and visible form as should make it more surely decisive and effectual, that the same invisible Divine Leader Who had brought their fathers safely through the wilderness would be also with this younger and less experienced generation, in their terrible task of reducing the war-like races of Canaan and their strongly-fenced cities. It was an assurance, too, from Him Who, after the death of Moses, spake expressly unto Joshua (i. 5), saying, *As I was with Moses, so will I be with thee: I will not fail thee nor forsake thee . . . . Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the* LORD *thy God is with thee whithersoever thou goest.* And it was, further, a most expressive and much-needed token that the fearful work of extermination which was at that moment before the Israelites was indeed a Divine judicial Visitation on the Seven Nations, whose iniquity was now full; and that their execution of it was a duty warranted, as it could alone be warranted, by a most undoubted special Divine Command. The drawn sword in the hand of the Son of God we, at least, can

now clearly perceive to indicate Who was the real, though invisible, Agent in that act of doom.

This question, however, may really be considered as ruled by the allusion to the Conquest of Canaan in the inspired Psalm of Habakkuk, who cries, after grateful thanksgiving to the LORD for the glories of the Exodus,

> *Sun and moon stand still in their habitation,*
> *At the flash of Thine arrows which go swiftly,*
> *At the shining of Thy glittering spear,*
> *In wrath Thou marchest through the land,*
> *In anger Thou dost thresh the Heathen,*
> *Thou marchest forth for the salvation of Thy People,*
> *For the salvation of Thine Anointed.*

102. In the *Book of Judges* we find mention of three Appearances of *The Angel of the LORD:* First, to the People at Bochim, where, speaking directly as in the Person of God, and with evident reference to the last-mentioned occasion, He rebukes them for their remissness in not having fully carried out their duty in the execution of that Judgment on the Canaanites, of which they were the appointed instruments. Akin to this is the language of Deborah's song of triumph for the victory of Barak over Jabin and the Canaanites of Hazor (*Judges* v. 23), *Curse ye Meroz, said the Angel of the LORD, curse ye ever the inhabitants thereof.* The *Angel of the LORD* may have made the communication of ch. iv. 6, 7, to Deborah. The curse was effectual; Meroz 'disappears from history.' (Pusey, *Daniel*, p. 518.)

The second is that to Gideon (*Judges* vi. 11) during

the oppression of Israel by the Midianites. The passage should be carefully studied and closely compared with the other similar narratives. It will then be felt, in this as in the other examples, that it is almost, if not quite, impossible to resist the conclusion that, even weakened as it is in our Authorized Version, it conveys, and was intended to convey, the impression that He Who was seen and Who spoke was, and was understood by Gideon to be, a Divine Person. Notice especially Gideon's first address, *O my Lord* (אֲדֹנִי *Adoni*, simply) not yet recognizing the Divine character of the visitant; then the remarkable expression, *The* LORD *looked upon him and said*, where the readings of the Septuagint curiously waver between ἐπέστρεψε and ἐπέβλεψεν, reminding us of στραφεὶς ὁ Κύριος ἐνέβλεψε τῷ Πέτρῳ (*the Lord turned and looked upon Peter*, *St. Luke*, xxii. 61); then the recognition of a Divine Lord (אֲדֹנָי, *Adonay*), and, upon this, the proposal of the offering, ἐξοίσω τὴν θυσίαν καὶ θύσω ἐνώπιόν σου: then the fire out of the rock, the expression of awed surprise, *Alas, O* LORD GOD! *for because I have seen the Angel of the* LORD *face to face;* the instant gracious re-assurance, *And the* LORD *said unto him: Peace be to thee! Fear not, thou shalt not die;* and, lastly, the abiding memorial, *Then Gideon built an altar there unto the* LORD, *and called it* JEHOVAH-SHALOM.

103. The third Appearance recorded in the Book of Judges is that in the fourteenth chapter, to the wife of Manoah, and then to Manoah himself, to announce the birth of their son, Samson, who should be the

deliverer of the people from the sore oppression of the Philistines. Here again, to a mind unprepossessed and simply looking at the evident purport of the Hebrew narrative, the phenomena are those of a distinctly divine manifestation; that is, of a Divine Personality in a visible form. The appearance is that of *a man of God*, whose countenance was *like that of the Angel of God, very terrible*, distinctly human, but divinely majestic. On the second visit of this, *The Angel of the* LORD, Manoah proposes hospitable entertainment, like that of Abraham to the three angels, not knowing as yet that He was the Angel of the LORD. The Angel declines to receive it, *Though thou detain me, I will not eat of thy bread*—there could be no merely equal friendly fellowship between them—adding, *If thou wilt offer a burnt-offering, thou must offer it unto the* LORD. This leads to Manoah's question, *What is thy name?* The answer is surely decisive as to the Divine Personality that speaks, *Why askest thou after my name, seeing it is Wonderful?* Is not this He, Who to the Patriarch Jacob, when he asked (*Gen.* xxxii. 29), *Tell me, I pray thee, thy name,* made answer in like manner, *Wherefore is it that thou dost ask after my name?* Is not this He of whom Isaiah prophesied that *His name should be called Wonderful,* פֶּלֶא, the same word, in the original, as that used to Manoah by the Angel of the LORD Himself? Then, like Gideon, Manoah offered the kid and the meal-offering upon the rock to the LORD, and He (i. e. the LORD, for the words *the angel* are inserted by the Authorized Version in

Judges xiii. 19 without any authority) *did wonderously:* where the word rendered *wonderously* is identical in root with His Name *Wonderful;* i. e. He acted in a supernatural manner, consistently with His Name; *For it came to pass, when the flame went up toward heaven from off the altar, that the Angel of the* LORD *ascended in the flame of the altar,* Manoah and his wife *looking on,* and they *fell on their faces to the ground .... Then Manoah knew that he was the angel of the* LORD, *and Manoah said unto his wife, We shall surely die because we have seen God,* expressing the natural and invariable feeling on the first realization of so awful a nearness of God. Yet his wife reassures him with her expression of the next feeling that swells up in the devout and believing soul, at the thought of the condescending love and mercy thus shown, on these and like occasions, by the One Mediator, the one and only Saviour of the world, the one Redeemer of the oppressed, the suffering, and the lost;—*If the* LORD *were pleased to kill us, He would not have received a burnt-offering and a meal-offering at our hands, nor have showed us all these things; neither would He at this time have made us hear a thing like this.*

104. With regard to the angel of the pestilence which visited Jerusalem as a punishment for David's sin in numbering the people, the evidence of the passages (2 *Sam.* xxiv. 16, &c., and 1 *Chron.* xxi. 15, &c.) seems to invite the belief that it was the One, the Supreme, the Divine and uncreated Angel, Who appeared. The account in 2 *Samuel* introduces the angel of the pestilence first as *the angel* simply (but

LXX. ὁ ἄγγελος τοῦ Θεοῦ), but immediately afterwards speaks of him as *The Angel of the* LORD (ὁ ἄγγελος Κυρίου). The account in 1 *Chronicles* introduces him as an angel; but afterwards four times speaks of him as *The Angel of the* LORD. David's vision of him, *standing . . . . with his sword drawn in his hand*, recalls the Appearance to Joshua before Jericho, this latter descriptive phrase being, in both the Hebrew and the Septuagint, identical in the two passages. The prostration of David and the elders at the sight, David's prayer *unto God*, the angel's command to David to *set up an altar to the* LORD on the spot, and the answer from heaven by fire, recall features of similar manifestations in earlier days. Further, the rendering of 2 *Chron.* iii. 1 by the Seventy, which is followed by our own Translators of 1611 in their text, shows plainly that they regarded it as an Appearance of *the* LORD. In this they were probably influenced by the important consideration that the name of the spot, the site of the future Temple, namely, *ha-Moriah* (LXX. Ἀμωρία, or Ἀμορία), a name given only in this place and in the narrative of the Sacrifice of Isaac[1], means in Hebrew *The Vision*, or *The Appearance, of the* LORD. On the other hand, the present Hebrew Text אֲשֶׁר נִרְאָה seems rather to require the *qui demonstratus fuerat* (referring to *in monte Moria*) of the Vulgate, and the marginal rendering of our Authorized Version.

As might naturally be expected, we find further mention of the Angel of the LORD in the critical

[1] Gen. xxii. 2, Hebrew Text, but LXX. εἰς τὴν γῆν τὴν ὑψηλήν.

period of the life of Elijah; first, on his flight from the threats of Jezebel to Horeb, the Mount of God (1 *Kings* xix); and again, to bid him send God's message of death to the idolatrous Ahaziah (2 *Kings* i).

After this we have no direct record of the intervention of the Angel of the LORD in the history of the Chosen People, except as the destroyer of the Assyrian host, which threatened Jerusalem in the reign of Hezekiah. (2 *Kings* xix. 35, and *Isaiah* xxxvii. 36.)

> In the Book of Job we find (xxxiii. 23) a passage on which Dr. Pusey writes as follows:—'This same angel, I think, was meant by Elihu, the *Angel-interpreter, one of a thousand, who sheweth unto man his righteousness*, i. e. how he may be righteous in God's sight, *and is gracious unto him, and saith, redeem him from going down into the pit, I have found a ransom.* For it is the office of no mere created Angel, but is anticipative of Him Who came, at once to redeem and to justify; as S. Gregory says (*ad loc.*) "It is as though the Mediator of God and men said, 'since there hath been no man, who might appear a righteous intercessor for man, I made Myself man to make propitiation for man'." This, then, in itself, involves a distinction among the heavenly beings, so far at least that, in the earliest books, as well as in Daniel, we hear of one Angel above those ordinarily spoken of.' (*Lectures on Daniel*, p. 519.)

105. It is, however, to be observed, that while after the deliverance from Sennacherib we find no express record of the appearance, or present action, on earth of the Angel of the LORD, yet in the later prophets of the critical times of the Captivity and the Restoration —in Ezekiel, in Daniel, in Zechariah, and in Malachi— we find renewed assurances, in varied forms, of the

close and watchful interest and superintending care of the Divine Son of God over the Church and Nation whose fortunes He had guided, and whose character He had been forming, by manifold discipline, of mercy and of chastisement, from the first. To Ezekiel and Daniel He manifests Himself in vision under a human form; to Zechariah as *The Angel of the* LORD; while Malachi speaks of Him as *The Angel of the Covenant.*

The Prophecy of Ezekiel opens with the magnificent Vision of the *four living creatures*, the cherubim, and over them the Throne of God, and upon the throne *the Appearance of a Man above upon it*, and round about, *an appearance of brightness*, as of the rainbow. The seer describes the glorious appearance of Him Who sat on the throne in terms that closely correspond with St. John's description of the same Divine Object in the opening of the Apocalypse. *This*, he tells us, *was the appearance of the likeness of the glory of the* LORD; words that might seem to have suggested to the author of the Epistle to the Hebrews the language in which he speaks of the Eternal Son as *the brightness of the Father's glory and the express image of His person.* And when he saw it, he, as St. John, *fell upon his face*, and *heard the voice of one that spake.* The Speaker, Who is later on spoken of as *the God of Israel* (*Ezek.* x. 20), and Whose Presence is indicated and accompanied by the visible Shekinah, *the glory of the God of Israel*, speaks throughout in the Person of the LORD Jehovah; and declares Himself the Divine Being against Whom the House of Israel had sinned in all their rebellious history. He denounces His judgments

against them, while promising mercy and restoration to a faithful remnant, and foretelling His judgments on the Heathen nations around.

Towards the close of the Prophecy (ch. xl.) the long detailed symbolical description of the restored city and temple is prefaced by a renewed reference to the same Divine Person, manifested in human form, as Himself communicating the description to the prophet, and bidding him *Declare all that thou seest to the house of Israel*[1].

> The passages in Ezekiel which are to be especially noted, as indicating the intervention of the Son of God, as, in an especial manner, the *God of Israel*, are the following: — The Appearance of a glorious man, i. 26, 28; viii. 1–3; xl. 3; xliii. 6; xlvii. 1: The visible Shekinah denoting the Divine Presence, i. 28; iii. 23; viii. 4; ix. 3; x. 3, 18–20; xi. 23; xliii. 3; xliv. 4: The Son commanding the service of created angels, ix, x: The Divine character of Him who appeared to the Prophet, i. 28; xliv. 1, 3, 6, 9, 15, 27; xlv. 9, 15, 18; xlvi. 1, 16; xlvii. 13, 23: xlviii. 29.

106. Passing to the Book of Daniel, the Apocalypse of the Old Testament, we note first the two instances of the intervention of an angel sent by God for the protection of His faithful martyr-servants; First (ch. iii), of Hananiah, Mishael, and Azariah from *the burning fiery furnace*; and, Second (ch. vi), of the prophet himself from *the den of lions*. In each case it is said, in the first by Nebuchadnezzar, in the second by Daniel, that God *sent his angel*. In the first the visible human

[1] Compare the 'great vision' of the closing chapters (x, xi, xii) of Daniel.

form, but glorious *like a son of the gods* (iii. 25), is expressly said to have been manifested to the heathen king. Neither passage speaks certainly of any divine personality in the angel. This is as we should have expected, from his being spoken of in the first instance by, in the second to, a heathen. Nebuchadnezzar and Darius might well believe (see notes *ad loc.* in the *Speaker's Commentary*) in this intervention of supernatural 'messengers' of God; but from them the full possible truth in its highest form must necessarily be veiled. On the other hand, there is certainly nothing to hinder, and perhaps something to suggest, the thought of the action of *the Angel of the* LORD in the highest sense; of Him Who manifested Himself to His first martyr under the New Covenant in the moment of his supreme need.

107. There is greater difficulty in attaining a clear view of the Vision (ch. vii) of *the Ancient of days* and of *one like a* (not *the*) *son of man, who came to the Ancient of days*, and *they brought him near before him. And there was given him dominion, and glory, and a kingdom, &c.* Saint Augustine (*De Trinitate*, II. xviii. 33) understands *the Ancient of days* to be the Father, and the *one like unto a son of man*, the Son, both seen 'in visible form' by the prophet. There are grave difficulties in the way of supposing this, especially in this one solitary instance, of the First Person of the Holy Trinity. Such a supposition must be, as we have seen (§§ 70, 84, 85, 89), contrary to the whole current of Scripture language on the subject: and it has led, in some portions of the Church, to very painful results in

Christian Art. The superficially apparent necessity for it is founded on the *primâ facie* exclusive reference of the phrase *one like a son of man* to Christ; from which it would seem to follow that *the Ancient of days* must be the Father, because of the prophet's distinct mention of Him. But we, very humbly, think another view is possible. Adhering to the deeply important principle that the visibly manifested God is ever the Divine Son, we would suggest that a close comparison of the three evidently related passages (*Isaiah* vi, *Ezekiel* i, and *Daniel* vii) in which a vision of *the glory of the* LORD is described by Old Testament prophets, with each other and with the corresponding description (*Revelation* i) by the Seer of the New Testament (not forgetting the revelation, and the language in which it is described, vouchsafed to the three Apostles, of whom Saint John was one, on the Mount of Transfiguration), compels us to the conclusion that one and the same Personage is described in all the four passages; and that the last of them removes all doubt as to Who that is. The Old Testament passages disclose a glorious human Form enthroned on high; and all three describe the vision in closely similar language. The New Testament discloses a vision of the same Form, *like unto a son of man*, but now appropriately walking *in the midst of the seven golden candlesticks*, which symbolise His redeemed Church on earth; and describes Him in terms that agree with the earlier visions. *The Ancient of days* is then the Son of God as manifested in His Divine glory. To the ancient Church (for example, to Daniel) He was God, simply; to us He is 'God of God,' the Son, not

the Father. But, regarding the Vision from the simpler, the earlier, stand-point, there is no difficulty in supposing that the *one like a son of man*, whom we now know to be really one with *the Ancient of days*, represents, in their then distinctness, the then future facts of the Incarnation and that Kingdom of the Incarnate which is so wonderfully foretold in the Prophecy of Daniel. To us who are in and of that Kingdom, and who know the fuller truth, He Who as Man received it is one with God Who gave it; but, for the clear presentation of the truth before it was realized in fact, it was necessary that its two elements should be separately presented. In illustration of this view of the passage it may be remarked, that we find an exact parallel in the Fourth and Fifth chapters of the Revelation. The same enthroned Form is seen; human in appearance, for the Sealed Book is *in His right hand*. It is God the Son of God manifested in His Divine character. As the Incarnate Redeemer He is separately presented as *a Lamb as it had been slain*, in which character He *came and took the book out of the right hand of him that sat upon the throne*. Here the difficulty, if it be one, is the same as in the Vision of Daniel. And the solution is the same: In each case both representations belong to the same Person, Who unites, as we Christians know, two Natures, and so two Characters, two Offices, two sets of functions. Further, closely regarding the phrase employed (which is not *the Son of Man*, but *one like a son of man*[1], we may discern an intima-

[1] The A. V. '*one* like the Son of man' is inaccurate on the face of it, apart from any reference to the original or the LXX., neither of

tion of the further marvel that the Kingdom of the Incarnate is not for Himself only, but is, in its measure, shared by them also whom *He is not ashamed to call His brethren* (*Heb.* ii. 11). *There was given unto Him a Kingdom* (*Dan.* vii. 14); but also (18) *the Saints of the Most High shall take the Kingdom, and possess the Kingdom for ever, even for ever and ever.* The kingdoms of this world (22) *made war with the saints, and prevailed against them; until the Ancient of days came* (only the Son 'comes,' and He 'came' in His Incarnation), *and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. . . . And* (27) *the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose Kingdom* (LXX. ἡ ἐξουσία αὐτοῦ) *is an everlasting kingdom, and all dominions shall serve and obey him.* (Compare *St. Matt.* xix. 28; *St. Luke* xxii. 30; 1 *Cor.* vi. 2; *Rev.* ii. 26; iii. 21; xx. 4.) In Chap. viii. ver. 15 the *appearance of a man* most probably refers to the angel Gabriel; but there is separate mention also of the *voice of a man* which commands him to make Daniel *to understand the vision* of the Ram and the He-goat described in the earlier verses of the chapter. No further description is given; but the command to the created angel is suggestive of the Supreme Angel. (Compare *Ezekiel* ix, x; *Zechariah* i. 8–11; ii. 4; iii. 4; vi, 7; on which see § 109, &c.).

108. The Book of Daniel concludes with the account

which has the article; for there is not, nor can be, any like *The Son of man.* The original simply means *a human being*, referring only to the visible appearance.

(occupying chs. x, xi, xii) (1) of what the prophet styles (x. 8) the *great vision* of *a certain man clothed in linen*, whose glorious appearance he describes in terms that seem to point to the Son of God, and (2) of the great revelation which He vouchsafed to him of *what should befal his people in the latter days*, not in this case commanding a created angel to interpret, as in the last example, which had reference to heathen kingdoms, but undertaking the task Himself. There is doubtless much that is difficult both in the matter and in the language of this passage; but the identification of the *Man clothed in linen* with *the Angel of the* LORD and with the *Prince of princes* of *Dan.* viii. 25, seems at least probable. He is clearly distinct from, and apparently superior to[1], Michael, who is *one* (or *the first*) *of the chief princes* (the *archangel*, *St. Jude* 9, *Rev.* xii. 7), and is the *prince*, or guardian-angel, of Israel.

Comparing the language of *Judges* v. 23:—

> *Curse ye Meroz! said the angel of the* LORD,
> *Curse ye bitterly the inhabitants thereof!*
> *Because they came not to the help of the* LORD,
> *To the help of the* LORD *among the mighty;*

we need not, perhaps, find a serious difficulty in the allusions to the *help* of Michael (x. 13, 21).

More difficult is the mention (x. 13) of successful withstanding by *the prince of the kingdom of Persia during one-and-twenty days*; but the accomplishment

[1] E. g. note the language used in xi. 1, '*I—even I—stood to confirm and strengthen him*, where the "him" is not Darius but Michael (x. 22). Rev. J. M. Fuller, *ad loc.* in *Speaker's Commentary*.

of God's great purposes is, we know, delayed by the action of His creatures, not only in active opposition as enemies, but in the intercessory pleading of His 'holy ones' for those (it may be unworthy) on whose behalf they are interested. Compare Abraham's intercession for Sodom, and the language of the angel of judgment to Lot, whose mere presence was a hindrance, *Haste thee, escape; for I cannot do anything till thou be come thither.* There is reason to believe that the struggle of opposing principles, embodied—and that, doubtless, to any but the Supreme Intelligence, in the strangest mixture and confusion—in the conflicting forces of human society and politics, is watched with the most absorbing interest by angelic spirits, good and evil, among whom there is some mysteriously corresponding conflict. And as *the Satan*, the Accuser, the Adversary, *stands at the right hand* (*Zech.* iii. 1) of the holy and good (and this may be true of nations or churches as of individuals) who are on God's side, *to resist* them; or intrudes into the assembly of *the sons of God* (*Job* i. 6) when they come *to present themselves before the* LORD, to point out the mixture of their motives, the defects and infirmities of their characters, or worse, their sins—so the holy angels, the lovers of mankind, may plead for respite and merciful consideration for individual souls, for classes, for parties, for nations, for causes, which are not wholly on God's side, which are mixed and doubtful, yet not wholly evil; and may put forward what is good in them (though, if it be so, the evil that is in them outweighs it) either in arrest or delay of judgment, or in plea for the advance-

ment of their (supposed) interests, i.e. as those interests are partially viewed by finite intelligences. The great drama of human history, especially as viewed in the light of the Incarnation, may well be, in its gradual unfolding of the high purposes of God, the object of the closest attention to a vast *cloud of* (to us unseen) *witnesses*; and may be among the *things* (perhaps the chief thing) which *the angels desire to look into.* We may be sure that it presents to the deeply engaged thought of their superior intelligence the field on which the one supremely vital issue, of the great conflict between good and evil, is being fought out, and on which it will be finally and gloriously decided. On that great issue there is *war in heaven,* war between *principalities and powers,* in the *heavenly places*; and sides, we doubt not, are taken, and zealously maintained, in a generous spirit of loyal partizanship for the good and the true and right, and of earnest support to whatever, amid the tangled web of human affairs, seems to angelic minds to make for them, and for the final victory of good. Some glimpses of the inner process of this tremendous struggle were disclosed to the man *greatly beloved,* for his own support and that of God's ancient Church, in a time of special trial, and for the enlightenment and consolation of the Church of all future ages. It was not unbecoming the dignity, or inconsistent with the functions, as it was wholly consonant to the loving-kindness, of the One Mediator revealed as the great High Priest, *the man clothed in linen,* i.e. the priestly vesture (*Dan.* x. 4, xii. 6. 7), that He should Himself disclose in outline the future fortunes

of His Church to His long-tried and faithful martyr-servant.

109. The next mention of any revelation of *the Angel of the* LORD under that title occurs in the series of eight prophetic visions which the prophet Zechariah *saw by night, on the four and twentieth day of the eleventh month* (Sebat) *in the second year of Darius,* and which are recorded in chs. i. 7. to vi. 8[1]. In the most recent English commentary (by Canon Drake in the *Speaker's Commentary*) on this passage, the identification of *the Angel of the* LORD with *Jehovah* is fully admitted. On the other hand, Dr. Pusey (*Minor Prophets*, ad loc.) allowing the *man riding upon a red horse* to be 'doubtless the same who appeared to Joshua in form of man, preparing thereby for the revelation of *God manifest in the flesh*,' thinks 'it probably was St. Michael,' as St. Jerome tells us the Jews of his day thought. Yet, with the deepest respect for the judgment of so great a biblical scholar, it must be said that it is hardly possible to read his language on the subject, either in his *Lectures on the Prophet Daniel* (pp. 515–522) or in his commentary on Zechariah, without feeling that it seems, as it were involuntarily, to bear witness to the fuller truth of the more primitive view and to its far higher consistency and clearness.

[1] In the later portion the following passage is noticeable, as showing, by the parallelism, the divine character ascribed to the Angel of the LORD:—

In that day shall the LORD *defend the inhabitants of Jerusalem;*
And he that is feeble among them at that day shall be as David;
And the house of David shall be as God,
As the Angel of the LORD *before them.* (*Zech.* xii. 8.)

Compare, for example, observing the capitals, On *Zech.* 1 8 'He [the rider on the red horse] rides here, as Leader of the host who follow Him; to Him the others report, and He instructs the Angel who instructs the prophet.' On i. 12, 'So *the* Angel of the Lord, in whom God was, exercised at once a mediatorial office with God, typical of our Lord's High Priest's prayer (St. John xvii) and acted as God.' On ii. 1, *A man with a measuring line in his hand.* 'Probably the Angel of the Lord, of whom Ezekiel has a like vision. "He who before [Dr. Pusey is quoting from St. Jerome *ad loc.*] when he lift up his eyes had seen in the *four horns* things mournful, now again lifts up his eyes to see a man of whom it is written (Zech. vi. 12), *Behold a man whose name is the Branch;* of whom we read above (i. 8), *Behold a man riding upon a red horse, and he stood among the myrtle trees, which were in the bottom.* Of whom too the Father saith; He builded my city (Heb. xi. 10), *whose builder and maker is God.* He too is seen by Ezekiel in a description like this (xl. 3), *a man whose appearance was like the appearance of brass*, i.e. burnished and shining as fire, *with a line of flax in his hand and a measuring reed.*"' Surely it is easier to understand this of the Son of God than of any creature. To Him (see § 107) a comparison of Ezekiel's description with St. John's in the Apocalypse seems decisively to point. Again, on iii. 1, *Joshua, the High Priest, standing before the Angel of the Lord*, 'probably to be judged by him; as in the New Testament, *to stand before the Son of Man;* for although *standing before* whether in relation to man or God, expresses attendance upon, yet here it appears only as a condition, contemporaneous with that of Satan's, to accuse him. Although, moreover, the Angel speaks with authority, yet God's Presence in him is not spoken of so distinctly, that the High Priest would be exhibited as standing before him, as in his office before God.' And on iii. 4, *And He* [the Angel of the Lord] *spake to those who stood before Him*, 'the ministering Angels who had waited

on the Angel of the Lord to do His bidding.' And on vi. 8, *Then cried he upon me*, '*Then* God, or *the Angel of the Lord*, who speaks of what belonged to God alone, *called me* (probably 'loudly') so as to command his attention to this which most immediately concerned his people. *These have quieted My spirit in the North country*, or rather, *have made my anger to rest on*, i.e. have carried it thither [i.e. to Babylon] and deposited it there, made it to rest upon them [the Chaldaeans], as its abode, as St. John saith of the unbelieving, *The wrath of God abideth on him.*' And on xii. 8, *The house of David shall be as God*, i.e. in Christ, the Son of David, 'And this the prophet brings out by adding, *As the Angel of the Lord before them*, i.e. that one Angel of the Lord, in whom His very Presence and His Name was; Who went before them, to guide them. Else, having said, *like God*, it had been to lessen what he had just said, to add, *like the Angel of the Lord.*' Surely the language of these comments is far more consistent with the earlier belief that *the Angel of the Lord* was the divine Son of God than with the later one that he was the Archangel Michael.

The chief difficulty felt by the student of these eight visions is that of clearly distinguishing and identifying the superhuman *dramatis personae* with whom the prophet is in ecstatic communication. They appear to be five in number, viz.:—

1. *The man riding upon a red horse*, who *stood among the myrtle trees* (i. 8). He is clearly identified (i. 11) with *The Angel of the* LORD.

2. The riders on the *red, speckled, and white horses.* These are subordinate created angels, who report to the Angel of the LORD.

3. The angel described by the prophet in eleven places (i. 9, 13, 14, 19; ii. 3; iv. 1, 4, 5; v. 5, 10; vi.

4) by the phrase *the angel that talked with me*, or, more exactly, *that spake in me.* So Dr. Pusey, *ad loc.*, who adds, 'The very rare expression seems meant to convey the thought of an inward speaking, whereby the words should be borne directly into the soul without the intervention of the ordinary outward organs. God says to Moses (*Numbers* xii. 6–9), *If there is a prophet among you, I the* LORD *will make Myself known unto him in a vision, I will speak* [lit.] *in him in a dream. My servant Moses is not so—In him will I speak mouth to mouth;* and Habakkuk says (ii. 1) of the like inward teaching, *I will watch to see, what He will speak in me.* It is the characteristic title of one attendant-angel, who was God's expositor of the visions to Zechariah.' Similarly Canon Drake (*Speaker's Commentary, ad loc.*) says he was 'The [created] angel, whose office it was . . . to interpret to the prophet what he saw and heard.'

4. In the third vision (chap. ii.) the *man with a measuring line in his hand*, whom Dr. Pusey thinks to be 'probably the Angel of the Lord, of whom Ezekiel has a like vision.'

5. In the same vision (ii. 3) *another angel*, who *went out to meet* the *angel that talked with* the prophet, when he (the angel) *went forth.*

Besides these must also be observed in three places (i. 13, and 20, and iii. 1) the mention of *the* LORD, Who is in each almost certainly identified with *The Angel of the* LORD.

There is in many passages considerable uncertainty as to the exact reference of the relative pronouns *he*,

him, &c.; for example, i. 21; ii. 4, 8; iii. 1. 4; iv. 11, 12, 13, 14; v. 1, 3; vi. 7, 8.

Perhaps the chief peculiarity of this series of visions lies in the action of *the angel which spake in* the prophet. It is perhaps not quite clear that he was a created angel. His peculiar function of interior instruction seems to point to a higher Power. In i. 9 the prophet says to *the man on the red horse* (for *the angel that spake in him* has not yet been mentioned), *O my lord* (אֲדֹנִי *Adoni*), *what are these*, i. e. the other riders on horses? The *angel that spake in him* (now first mentioned) *said unto him, I will shew thee what these be.* Yet it is not he, but *the man that stood among the myrtle trees*, who really gives the explanation, *These are they whom the* LORD *hath sent to walk to and fro through the earth.* Here is identity of function and of action, if not of personality. It is possible—may we not suppose?—that the same Divine Logos may be thus separately presented at once as *the Angel of the* LORD and as *the angel that spake in the prophet.* Or it may be, possibly, that the latter is a mysterious hint of the operation of the Holy Spirit, One in Substance, as One in Will and Purpose, with the Logos, as with the Father, though distinct in Person; for example, in i. 12 it is observable that though *the Angel of the* LORD intercedes with *the* LORD *of Hosts*, *the* LORD answers, *with good and comfortable words*, not *the Angel of the* LORD, but *the angel that spake in* the prophet. This angel it was who communicated them to the prophet, and bade him announce them. This would seem to suggest the inward operation of the Logos through the

Holy Spirit. A close examination of the action and language ascribed in these visions to this mysterious angel seems to show that they may consist with either hypothesis. They are, perhaps, better explained by either than by that of a created angel; but best[1], perhaps, by the supposition of a separate presentation of the One divine *Angel of the* LORD, at once under that title, and also as *the angel that spake in* the prophet, including the possibility (or certainty ?) that the agency whereby the Angel of the LORD, at the same time that He was seen outwardly, spake inwardly *in* the prophet, was that of the Holy Spirit. Looked at in this way the surface ambiguity of the reference of the pronoun *he* in i. 21 becomes intelligible. It may equally refer to *the* LORD of ver. 20, or to the *angel* of ver. 19. Similarly of the pronoun *He* in iii. 1. In vi. 7 and 8 the same pronoun, though its last antecedent is *the angel* (vi. 5), i. e. the *angel that spake in* the prophet of vi. 4—yet introduces language which, with Dr. Pusey, we can only assign to 'God, or *the Angel of the Lord.*' Here is another apparent identification of the latter with *the angel that spake in* Zechariah.

Our view of the Divine Personality of the Angel of the LORD is strongly supported by such passages as;—

i. 11. The inferior angels whom *the* LORD had *sent to walk to and fro through the earth* report to the Angel of the LORD.

iii. 2. *The* LORD who *said unto Satan, The* LORD

[1] Because of the (apparently) visible appearance (ii. 3 and v. 5) of the communing angel, which seems alien to the Holy Spirit.

rebuke thee, O Satan, must be *The angel of the* LORD, before Whom the High Priest stood.

iii. 4. He gives orders to the created angels *that stood before him.*

iv. 8, 9. *The word of the* LORD *came unto me, saying . . . the* LORD *of hosts hath sent me unto you*—with which compare the similar language of ii. 8–11, which is only intelligible as spoken in the Person of the Eternal Son, *sent* by the Father.

110. Our survey of the passages in the Old Testament which speak of the Angel of the LORD closes with the well-known words of Malachi, which are confessedly decisive as to His Divine character. We read (*Malachi* iii. 1), *The Lord, whom ye seek, shall suddenly come to his temple, even the Angel of the covenant, whom ye delight in.*

> On this Dr. Pusey writes thus:—'He who should come was *the Lord*, again Almighty God, since, in usage too, none else is called "*the* Lord" (הָאָדוֹן, Ex. 23. 17; 34. 23; Is. 1. 24; 3. 1; 10. 16, 33; 29. 4) as none else can be. The temple also, to which He was to come, the temple of God, is His own. *The Messenger*, and *the Angel of the Covenant*, plainly, even from the parallelism, is the same as *the Lord*.' He then quotes from Pococke, as follows:—'All Christian interpreters are agreed that this Lord is Christ, *Whom God hath made both Lord and Christ*, and *Who is Lord over all* (Acts 2. 36; 10. 36); by Whom all things were made, are sustained and governed; Who is, as the root of the word imports (אדון from אדן), the basis and foundation, not of any private family, tribe, or kingdom, but of all; by *Whom are all things and we by Him;* and Whose we are also by right of redemption; and so He is *Lord of lords and King of kings*, deservedly

called *the* Lord;' and adds, of his own, 'As then the special presence of God was often indicated in connection with *the Angel of the Lord*, so, here, He Who was to come was entitled the Angel or messenger of the covenant, as God also calls Him the covenant itself (Isa. 42. 6), *I will give Thee for a covenant of the people*, a *light of the Gentiles*. He it was, *the Angel of His Presence* (Isa. 63. 9), Who saved His former people, *in* Whom His *Name was*, and Who, by the prerogative of God, would *not pardon* their *transgressions* (Ex. 23. 21), He should be (Heb. 12. 24; 8. 6) *the Mediator of the new* and *better covenant*.'

111. Thus we trace throughout the volume of the Old Testament the gracious intervention, from time to time, of the Son of God, the One Mediator, in the character of *The Angel of the* LORD, sent by the Father, and seen in human form by man, in waking life and in vision, in significant preparation for His permanent Incarnation. This great Presence, so clearly apprehended by the earlier Christian writers and Apologists, and, in later times, so largely admitted, outside the Roman and Greek Communions, i.e. by the great majority of orthodox reformed, and especially English, biblical writers, lights up the whole previous Dispensation with a wonderful anticipation of the glorious future Gospel. It binds together, as nothing else does, the Old Testament in a compact unity with the New; giving a special strength and consistency to the great Revelation contained in the two. Read in the light of this bond of coherence, the great saying of Saint Augustine receives additional force and meaning, *Novum Testamentum in vetere latet; Vetus Testamentum in novo*

patet; and, taking *prophecy* in its widest, truest, sense, i. e. for the whole inspired utterance of the whole Bible as a historic Revelation, it is seen clearly that its *spirit*, its whole inner meaning and aim, is *the bearing witness to Jesus, the Same* in the *yesterday* of the Old Covenant, as in the *to-day* of the New.

LECTURE V.

THE MEDIATION OF THE SON OF GOD UNDER THE LAW.

PSALM ii. 6. 'As for Me, I have anointed My King upon Zion, the mountain of My Sanctuary.'

112. FROM the consideration of the Theophanies we pass on to consider the general action of the One Mediator under the Law. It may conveniently be regarded under the familiar division into the Prophetic, the Sacerdotal, and the Regal. But first it must be premised that it is throughout a *veiled* action. Only the Incarnation reveals Him as *the One Mediator between God and men, the Man Christ Jesus.* Only the New Covenant—and it is its crowning glory—discloses to us, in visible and human presence, and speaking with tender human accents, the one invisible Divine Personality of the Eternal Son, the living and *life-giving* Personal Word (1 *Cor.* xv. 45), of Whom it could then alone be said that that *Life was manifested, and we have seen it; we have heard Him, we have seen Him with our eyes, and our hands have handled* Him; we have *eaten and drunk with Him after He rose from the dead;* and, *That which we have seen and heard declare we unto you, that ye may have communion with us; and truly our communion is with the Father, and with His Son Jesus Christ* (1 *St. John* i. 1, &c.). Such language as this—

language of divine unspeakable blessedness, language declaring the stupendous fact which lies at the base of our common Christian Faith and Life and Hope—could not have been written before the long-promised union had become an accomplished fact, and, further, had been clearly realized, both in itself, its historic reality, and its permanence, and in some, at least, of its results and consequences, by those who were nearest to it. Before that time the gracious intervention of the Son of God between God and man, real as we can now see it to have been, was necessarily veiled; because the time had not yet come when mankind, even as represented by the Chosen Race, could safely bear the revelation of a plural Personality within the Divine Essence, or rise to the glorious faith in a Mediator between itself and God Who should be Himself Divine; and Whose true Divinity should set in a clear light the essential Fatherhood of God, and that without in the least obscuring the fundamental truth of the Divine Unity. How clearly Christian thought can now accept and embrace, in all the fulness of each and without confusion, the sublime verities of the Trinity in Unity and of the Unity in Trinity, as well as of the permanent Incarnation of the Second Person in the perfection and reality of our human nature; and can feel, not only that they are true, as matter of Revelation, but also that they must be true by reason of their absolute satisfyingness, morally, intellectually, and spiritually; every thoughtful and instructed Christian is well aware. Hence to such an one the Faith of the Nicene and Athanasian Symbols is the one possession which

in his estimation transcends all others. It is that for the sake of which he most prizes the gift of life, and the added grace of his election to Baptism and education within the Christian Pale. It is that for which, as a present joy and an endless promise, he most thanks God, the Knowledge of Whom, the Only True God, and of Jesus Christ Whom He has sent, he knows to be, even now, Eternal Life. In the One Faith, in these Symbols so clearly stated, so sharply and distinctly, yet guardedly, defined, he feels himself to possess the condensed essence and sum, as to all necessary points, of the great Revelation of the Being and Character and Purposes of God, and of the redeeming Work of Christ. And, further, in that definite Faith he finds the one key to the right understanding of the Revelation itself, as a whole, and in its separate parts and progressive stages, notwithstanding the variety and complexity of structure and contents which arise from its actual historic form. To him—if he has really understood and prized the full glory of his Catholic inheritance—the Three Divine Persons into Whose One Name he was baptized stand clearly revealed in their blessed relation to himself, in their several yet united work of love unspeakable toward himself; the Father Who made him, the Son Who redeemed him, the Holy Ghost Who sanctifieth him, Three Persons and One God, in Whom, even now, in an ineffable nearness and reality, in a supernatural as well as in a natural sense, he *lives and moves and has his being,* and Who dwells in him, an ever-present joy which only sin can take away or interrupt.

113. But before the completed Incarnation, with its consequences — consequences which could only be reached through it — of the removal of sin by the Atoning Death, and the Gift of the Holy Spirit of enlightenment and renewal to all who by repentance and faith were capable of It, this could not be. Hence the operation of the Mediator was, as a rule, itself mediate; itself, the while, secret and undisclosed, although incessant. It effected itself through the instrumentality of inspired men *unto whom the Word of the* LORD *came*, and through the subordinate agency of the standing institutions which they by divine command originated. And it effected itself also through the general superintendence of a 'never-failing Providence' ordering all things, small and great, in human history; and, yet again, through those inward voices and inspirations to which, by the mercy of Him Who is the common Maker of all, the conscience of no man has ever, save through his own fault, been a stranger. Thus secret was the ordinary operation of the unseen Word of God in the world of man as in the realm of nature. Only (as we have seen) at specially critical periods of the seemingly slow Preparation for the Kingdom of God, there were directly presented to the sense of ear or eye, or both, communications as from God; and then in a manner so evidently exceptional and mysterious as at once to make the occasions more impressive and yet free from any danger of weakening men's sense of the sole unapproachable Majesty and Only-ness of the One God; while, at the same time, they filled the heart of God's People with an abiding sense of His lov[illegible]ender

care for them, individually or as a nation, especially in circumstances of danger and distress. Who it was that thus audibly, and even visibly, spake to the Patriarchs and Prophets, to the earthly mediator of the Legal Dispensation, to the Judges and Deliverers of the Jewish Nation, they themselves could not, needed not, to fully know as we know now. It was enough for them to know that God did speak to them; and that their consequent duty was absolute and imperative. Yet in the circumstances of such special manifestations, as they stand recorded, and in the inspired language also of Psalmists and of Prophets, there was that which not obscurely intimated not only the Divine Personality of Him Who sent but also, as distinct, that of Him Who was sent, Who came, and Who was actually heard and seen.

114. How they to whom these revelations were vouchsafed, or they who in after ages read the record of them, solved the difficulty (if they were conscious of it, and reflected upon it), we are not told. Yet the intimations were there. Beyond the Visitations and Appearances which were discussed in the last Lecture, such passages as *Thou art my Son, this day have I begotten Thee* (*Psalm* ii. 7), or, *The* Lord *said unto my Lord* (*Jehovah* said to *Adonai*), *Sit Thou on My right Hand* (*Psalm* cx. 1), might have raised the question in other minds than theirs to whom Christ pointedly put it, *If David in spirit call the Christ his Lord, how is He then his son?* (*St. Matt.* xxii. 42). We may well believe that when, but a few days later, the Divine Word Himself, walking with the sorrowful pair on that

Easter-Sunday afternoon on the way to Emmaus, *expounded unto them in all the Scriptures the things concerning Himself* (*St. Luke* xxiv. 13), or when, for the larger party assembled that evening in Jerusalem in doubt and fear, *He opened their understanding that they might understand the Scriptures*, the occurrences we have specially considered must have been among those which, now lighted up with a new and unexpected light, carried into their inmost souls that inextinguishable faith, both in the Messiah-ship and in the true Godhead of Jesus, which was later embodied in the inspired volume of the New Testament, and on which, as on an indestructible rock, the Catholic Church is built.

115. The consideration of the veiled Mediatorial relation of the Son of God to the Chosen People under the Law naturally begins from the appearance of *The Angel of the* LORD to Moses in the Burning Bush. We have seen (Lecture IV) that the unanimous consent of primitive Christian antiquity regards this as a manifestation of the Son of God. With this we must connect the very remarkable visible revelation of *the God of Israel* to Moses and the Elders on the occasion of the Ratification of the Covenant after the Giving of the Law (*Exod.* xxiv). In these two incidents we find disclosed at its very commencement the Personality which really operated behind the outward administration of that whole Legal System which was inaugurated by these two cardinal incidents. The Prophets, Priests, and Kings of ancient Israel, beginning from Moses and Aaron themselves, were not merely the types

of One greater Who was to come. They were throughout, in their whole exercise of their several functions, the subordinate agents and instruments, for the progressive education of His People, of one unseen controlling Hand, one guiding over-ruling Mind, the Hand and Mind of One Who was indeed the *Angel*, the *Messenger, of the* LORD to His People, Himself Divine. This disclosure, standing as it does at the opening of the Mosaic Dispensation, and renewed, as it was from time to time, during its course, must be allowed to have a decisive influence on our whole view of the period. Looking at the unique phenomenon of Hebrew Prophecy as a whole the Christian student feels compelled to take up with regard to it this position, That all those to whom any portion of the spirit and gift of Prophecy was vouchsafed, from the Patriarchs and Moses and Samuel onwards, were the earthly visible human mediators of a growing Revelation of the Salvation that was to come, but that behind them (so to speak) and within them, in their inspired prophetic utterance, was the true, the One Mediator, the Word of God, invisibly, through them, teaching His Ancient Church the growing truth about Himself and His future Work, for them, for us, and for all the world. As we have already seen, Ἡ μαρτυρία τοῦ Ἰησοῦ ἐστὶ τὸ πνεῦμα τῆς προφητείας ('The bearing witness to Jesus is the spirit of Prophecy,' *Rev.* xix. 10) from the Protevangelium onwards; and *the Spirit of Christ*, the Logos, the Eternal Word and Wisdom of the Father, was *in them* (1 *Pet.* i. 11), for their sake and for our sake who were to follow. Thus in the Prophetic Func-

tion was Christ the true, though the as yet unrevealed, Mediator, the gracious and considerate Παιδαγωγός (Educator) communicating to each generation, through His chosen instruments, such supernatural knowledge of spiritual truth and of God's loving purposes towards Mankind as each was able to bear, until He, the Great Prophet *like unto Moses, unto Whom they should hearken*, being *raised up from the midst of them, of their brethren, from among* themselves (*Deut.* xviii. 15), should stand revealed in human flesh, and should speak to them the New Law, not amid the terrors of Sinai,

'In cloud and majesty and awe,'

but sitting, a Man amongst men and women and children, on the green mount that overhangs the sun-flashing ripples of the Galilaean Lake. Then was He listened to by the simple folk of despised Galilee eagerly, reverently, earnestly, delightedly, for *never man spake like this man.* They *hung upon Him* (*St. Luke* xix. 48), the humble especially, and the poor. Their hearts burned within them as they listened; for His words awoke an answering chord in all that was best and truest and deepest, most truly human, and so most akin to His perfect human nature, in man or woman. They *hung upon Him*, for they felt, as children do, by instinct, the warm kindred love out of whose glowing depths His utterance came; while yet *He taught them as One That had authority, and not as the Scribes* (*St. Matt.* vii. 29). Yet was it He Who, in their long past history as a Nation, *in His love and in His pity, had redeemed them* (*Isa.* lxiii. 9), Who had *led them forth like sheep,*

and carried them in the wilderness like a flock (*Psalm* lxxviii. 52). It was He Who through their long day of grace in time of old had *stretched forth His hands* in varied longsuffering appeal, though it were *to a disobedient and gainsaying people* (*Isa.* lxv. 2); as once again He was to stretch them forth *all the day long* upon the Cross of shame. It was He from Whom, as He sat enthroned in His Divine Royalty, Isaiah received His prophetic commission. It was He of Whom the vision was vouchsafed to Ezekiel also, to Daniel, and to Zechariah. It was He Who could say, *Before Abraham was I AM.* (*St. John* viii. 58.)

116. The earthly exhibition of the Sacerdotal Function of the Mediator received in the Ancient Church its most specific development under the Mosaic Law. Up to that time the original connection of Priesthood with Primogeniture had prevailed. Sacerdotal duties, and indeed prophetic also, had been exercised by the Heads of Families[1], and in connection with the general governing powers which belonged to them in Patriarchal days and in a simpler and less developed society.

[1] The *Elders of Israel;* see *Exod.* iii. 16; iv. 29; xviii. 12; xix. 7. They are spoken of in *Exod.* xix. 22 as *the priests which came near to the Lord.* In the very remarkable account of the Covenant Sacrifice in *Exod.* xxiv. there is mention made, as of an almost official class, of *the young men* (נַעֲרֵי, *Lxx.* τοὺς νεανίσκους) *of the children of Israel,* as offering, i.e. doing the actual work of, the sacrifices by command of Moses. These would seem to have corresponded to the Levites of the later hierarchy, and were probably the eldest sons of still living fathers. Compare the οἱ νεώτεροι and οἱ νεανίσκοι of the narrative of Ananias and Sapphira (*Acts* v).

The time came, in connection with the numerical growth of the people, with their deliverance from serfdom, and their constitution into a free Nation, when a more highly organized system was needed, involving the separation and the thenceforward distinct exercise of functions, religious and civil, which had previously been united. This new and special official hierarchy was instituted by Moses, who, as the mediator appointed by the special call of God at the Burning Bush, himself exercised supreme authority in both departments. He first, by Divine direction, set apart his eldest brother Aaron and his family, and afterwards the whole tribe of Levi, for the exclusive performance of priestly duties; and it is expressly stated that God took the Levites to be especially His own *instead of all the firstborn among the children of Israel* (*Numbers* iii. 5–13, and 40–51; viii. 5, &c.; and xviii. 6).

117. This change was accompanied by a large further development, under special divine direction, of the sacrificial system; and by the institution of other marked rites and ceremonies of religious worship. But all had one great object in view, namely, to deepen, in the mind and conscience of the worshippers, the sense of sin and of the awful justice and holiness of God, of the barrier placed by sin between Man and God, and of the consequent need of Atonement, and that by blood. *By the Law* was to be *the knowledge of sin* (*Rom.* iii. 20). *By the commandment* sin was to be seen to be *exceeding sinful* (vii. 13). The impossibility of drawing near to a holy God without the intervention of an ordained, and so acceptable, sacrifice of atone-

ment, the principle that *without shedding of blood there is no remission* (*Heb.* ix. 22)—these were to be deeply and lastingly imprinted in the conscience of the Jewish Race, and, through them, on that of mankind; in order that so the necessary moral foundation might be laid, in the inner conviction of sin, and in the sense of guiltiness before God (*Rom.* iii. 19), for the joyful acceptance of the Gospel of salvation—i. e. of forgiveness and justification *through faith in the blood* of Christ (25). To this great object tended the special institutions of the Sin-Offering, as an addition to the primitive Whole-burnt-Offering and Peace-Offering; of the Tabernacle, with its Holy of Holies unapproachable save by the High-Priest alone; of the peculiar and significant Ritual of the Great Day of Atonement; and of the constant daily morning and evening sacrifice. All spoke, in striking and varied ways, of One Who was to come; of One Who should be at once 'Himself the Victim and Himself the Priest,' at once *The Lamb of God, without blemish and without spot*, and the one true and only and abiding Priest, the true Aaron and the true Melchizedek, in Whose One Offering of Himself, made *once for all*, 'single and complete,' this whole elaborate and complicated, this burdensome, yet highly significant and expressive, system should be completely fulfilled and realized; its whole substance and essential purpose absolutely secured for ever; so completely, so absolutely, as to render its longer actual continuance first needless and then mischievous; while the standing record of its divinely-ordained, though only temporary, provisions, was still preserved in the inspired volume

of the Pentateuch, to teach the abiding principles which underlay them, and to point for ever, as the Christian student sees it to point, to Him Who is the sum and substance of them all; and so to throw a most instructive and always needed light on the whole redemptive work of the Christ, in principle and in detail, and so on the divinely-ordained constitution and usages of the Catholic Church.

It was a great system of human mediation; sanctioned and appointed by God Himself, yet actually administered by earthly agents. But it was, as a whole, like the Tabernacle, or Temple, which was its visible centre, a gigantic *Parable* (*Heb.* ix. 9), looking forward to, all along, and lasting *up to* (εἰς) *the time now present*, the Christian Dispensation. It was a parable whereby the Holy Ghost was ever *this signifying*, to all who had spiritual apprehension to perceive it, that such a system was necessarily only provisional, because, in itself, essentially incomplete and ineffectual, wholly *unable to make him that did the service perfect as pertaining to the conscience*, and so necessarily destined to lead up to, and, having led up to, to pass away before, the Perfect Work of Reconciliation and Atonement which should be wrought *once for all* by Him to Whom it pointed.

118. But it must be carefully remembered that underneath the Legal System inaugurated at Sinai there lay throughout, not superseded nor disannulled by its parenthetical character and temporary purpose, the knowledge of, and the faith in, that earlier Gospel of Justification by Faith, and consequent peace with God

and power to walk with God, which had been *preached before to Abraham* in days of old (*Gal.* iii. 8); and of which the record remained in the oldest traditions of the race and in their earliest Scriptures. 'The Church,' writes Bishop Moberly of Salisbury, 'believed in Christ and was accepted in the Beloved ages before He was born in Bethlehem[1].' It was through a simple faith in that everlasting Gospel, then a forward-looking faith in Him That was to come, as it is now an upward-looking faith in Him Who has come, that the Legal System had whatever justifying power it had; whatever ability to bring any peace to the sin-stricken conscience. But, joined with this gospel faith, the pious observance of the Mosaic Law, in humble loyalty to the God of Israel, did evidently bring peace to the conscience, and ensured acceptance with God, and the grace which could enable men and women to live a holy life well-pleasing to Him; until the race should bloom at last into the spiritual grace and beauty of her whom all generations *call blessed*, the precious flower of royal David's line, the Lily of Nazareth, the Mother of God.

Canon Barry writes, 'Our Lord is declared (see 1 *Pet.* i. 20) "to have been fore-ordained" as a sacrifice "before the foundation of the world." . . . The material sacrifices represented this Great Atonement, as already made and accepted in God's foreknowledge, and to those who grasped the ideas of sin, pardon, and self-dedication, symbolized in them, they were means of entering into the blessings which the One True Sacrifice alone procured. The whole of the Mosaic description of sacrifices clearly

[1] *Great Forty Days, Appendix, Third Edition,* p. 285.

implies some real spiritual benefit to be derived from them.' (Article 'Sacrifice,' in *Smith's Bible Dictionary*.)

119. And as it cannot be doubted that whatever knowledge of spiritual truth came to the saints of the older covenants came to them through the Son of God, the One Revealer to Man, in whatever condition, of the things of God; so neither can it be doubted that whatever spiritual grace, whether of forgiveness or of sanctification, was vouchsafed to them—and the high level of possible spiritual attainment may be estimated by the examples of Elijah and Daniel and the Baptist, not to speak of Mary—was so vouchsafed through the secret action of the One Mediator through Whom alone all good things are given by God to Man. Even under the old Covenants, notwithstanding their immeasurable inferiority to the New, the Holy Ghost, in whatever different manner or measure, was truly given, as souls were able to receive Him. This is clearly witnessed to by Holy Scripture, as, for example, in David's great penitential prayer (*Ps.* li. 11, 12). It lies also in St. Stephen's declaration, to the worldly and unbelieving Church-Rulers of his day, that the resistance of themselves and their predecessors to the light and grace and purpose of the system of which they were the official administrators, and their characteristic ill-treatment of the truest representatives of its real spirit, was a *resistance to the Holy Ghost* that arose from unconverted hearts (*Acts* vii. 51).

120. So again, whatever acceptance accrued to the worship and service, national or individual, of the Old Covenant, whatever degree it afforded of real communion

with God, was due, as it could only have been due, to the unseen action of the One true and only Priest, Whose Priestly Function, in the making an effectual Atonement, in the acceptable presentation of Worship, in an all-prevailing Intercession, it was the one glory, as it was the underlying purpose, of the Mosaic Ritual to prefigure and to set forth.

In regard to this point due weight must be given to the emphatic and repeated declaration that, in every particular, the Levitical system, the Tabernacle, its arrangements, its ritual, were the earthly copies of a heavenly pattern and original, revealed, first, to Moses in the Mount (*Exod.* xxv. 9 and 40; xxvi. 30; *Num.* viii. 4; *Acts* vii. 44; *Heb.* viii. 5), and again, by special inspiration, to David when he was preparing the plans for the Temple on Moriah (1 *Chron.* xxviii. 12, 19). Above it all (so to speak) and behind and through it all, the eye of faith can, now at any rate, discern a heavenly reality then existing, yet kept in the background until the actual Incarnation and the completed work on earth of Christ as the real *Minister of the Sanctuary, and of the true Tabernacle which the Lord pitched, and not man* (*Heb.* viii. 2), should render its full disclosure possible, and inaugurate a spiritual worship —the worship of the Catholic Church—which, though still necessarily under earthly conditions, is yet, in inner spiritual reality and power, and as apprehended by Christian faith, truly and absolutely one with the present worship of Heaven. Meantime, and until, through the Life and Death, through the Resurrection and Ascension, of the Incarnate Son, men could be

admitted, through the Rent Veil, to the united worship of the one *Family in heaven and earth* (*Eph.* iii. 15), the Levitical High-Priest and the Levitical system *served unto the copy and shadow* (*Heb.* viii. 5), in dim parabolic representation, of the sublime realities of the Heavenly Sanctuary. They faintly pictured, under earthly conditions, the invisible action of Him Who was *foreknown indeed before the foundation of the world, but was manifested at the end of the times* (1 *Pet.* i. 20), Who, in purpose, to be outwardly and visibly realized and exhibited in due season, was already *the Lamb slain from the foundation of the world* (*Rev.* xiii. 8).

121. The correspondence, in broad *primâ facie* unmistakable principle, and even in detail, between the sacrificial system of the Mosaic Law and the work of Christ in its propitiatory aspect, is so well understood that it is needless to dwell upon it further. More necessary is it to insist on the spiritual meaning of the actual participation, by eating and drinking, of the ancient sacrifices, as setting forth a connected and important, yet now less sufficiently and generally realized truth; namely, That the Eternal Son of God is, especially as sacrificed, the true inward sustenance of the essential life of man; a life supported, not merely by the mental contemplation, however devout and believing, of Christ and of His work, but by a real, however mysterious, communication and assimilation, throughout his whole being in body, soul, and spirit, of the life of the Second Adam as a *Quickening Spirit* (1 *Cor.* xv. 45).

The Primitive Sacrifices were either Whole Burnt-

Offerings, expressive of the complete dedication and consecration of the offerer to God, or else Peace-Offerings, of which part was offered to God by fire, and part eaten by the worshipper. The Unbloody Offering of Bread and Wine was an invariable accompaniment and appendage of both forms of animal sacrifice ; and this in Gentile as well as in Jewish usage. Of this, in like manner, one portion was offered to God, and the other partaken of by the worshipper. The ideas of this religious eating and drinking were those of peace and acceptance, of union and communion with God, manifested by the worshippers being received as guests at His Table (see the record, *Exodus* xxiv, of the Sacrifice on the great occasion of the Inauguration of the Mosaic Covenant); also of joyful thanksgiving and gratitude for this privilege; and, further, of the mutual love and peace and communion between the worshippers themselves. (See *Exod.* xviii. 12; 1 *Cor.* x. 17.)

The special Sin-Offering, and, with it, the greater prominence given to the generally expiatory character which necessarily from the first underlay all animal sacrifices, belong to the Levitical system, as designed to enforce upon the conscience the conviction of sin and the need of atonement. Once instituted, the Sin-Offering took precedence of the Burnt-Offering, the Peace-Offering, and the Meal-Offering. This was in order to show the necessity of expiation before there could be accepted approach to God. This order may be observed in the two accounts of the Consecration of Aaron and his sons to the Priesthood (*Exod.* xxix. and *Levit.* viii). Of the Sin-Offering the worshipper did not partake (*Levit.* vi. 30). What was not offered upon the altar was consumed outside the camp. But in the completed system the Offerings which were partaken of, i. e. the Meal-Offering accompanying the Whole Burnt-Offering, the flesh of the Peace-Offering (see *Levit.* viii. 11 etc.), and the Meal-Offering which accompanied the Peace-Offering, pre-

supposed, and were based upon, a preceding Sin-Offering of atonement. The Meal-Offerings were partaken of by the priests exclusively. It was the flesh of the Peace-Offering which was partaken of in common by the priests and the offerers, in token of communion with each other and with God.

122. But by far the most remarkable and significant occasion of the partaking by all of the flesh of the offered victim was that of the annual Passover. This was an institution unique and peculiar, and specially ordained by God under circumstances, and at a time, which were calculated to invest it for ever with peculiar solemnity. The sacrificial character of the ordinance cannot really be doubted by any who consider the pointedly sacrificial use of the blood; which, like that of the Sin-Offering, was wholly poured out at the foot of the altar by the priests. Indeed it has been said with truth 'to embrace the peculiarities of all the various divisions of sacrifice[1],' which were instituted as part of the later revelation made to Moses at Sinai.

But in the case of the Passover the flesh of the lamb was wholly eaten by the worshippers; the expiatory feature being solely, though most pointedly, supplied by an outpouring of the blood. 'The whole substance of the sacrificed lamb was to enter into the substance of the people[2].' Their acceptance at God's Table as His children, His firstborn (*Exod.* iv. 22; *Heb.* xii. 23), an acceptance based on a sufficient atonement, was to be marked in the completest way possible; and the truth was decisively indicated that the true sustenance of the life of man comes to him from communion with God. The full spiritual meaning of what is here typically expressed is, of course, apprehended only by Christian faith. The Passover-lamb was the most marked and special type of *the Lamb of God That taketh away the sin*

[1] Canon Barry, Art. *Sacrifice* in *Smith's Bible Dictionary.*

[2] Canon Cook, in *Speaker's Commentary* on *Exod.* xii. 9.

of the world; and Who suffered exactly at the moment when the Passover lambs were sacrificed. But by lifting up the accompanying meal-offering and drink-offering into a sublime significance and power; by perpetuating them, while all other forms of sacrifice were abolished, as the standing memorial of His Saving Death; He had provided a means whereby, in a wholly spiritual and heavenly mystery, His life-giving Humanity might be wholly communicated to His faithful people as the true Bread of Life.

123. But we have even more direct Scriptural ground for believing that, in some true sense, though not necessarily by them, or by all of them, understood or apprehended, Christ was Himself the Sustenance of His ancient people. St. Paul, in his First Epistle to the Corinthians, drawing a parallel, by way of warning, between the circumstances of Christians under the new Covenant and those of their forefathers under the old, points out the typical and parabolical character of the Church in the Wilderness on its way to the Promised Land, and speaks as if the close relation, as it was now perceived to have been, of the Son of God to the Church of old, was a commonplace among the Christian teachers of his day. He finds the analogue of the Christian Eucharist in the miraculous food and drink which supported the Israelites in their pilgrimage. *They did all eat the same spiritual meat; and did all drink the same spiritual drink, for they drank of that spiritual Rock that followed* (or *accompanied*) *them; but the Rock was Christ.* What relation, if any, St. Paul's words may have to Jewish traditions supplementing the narrative of the Pentateuch we cannot here discuss. We need look only at two broad statements which he makes; first, That the supply of Manna and of water was spiritual, i. e. miraculous or supernatural; second, That the true, though unseen, agent of the supply was Christ. The narrative of Moses distinctly states that the supply

of Manna was continuous; it *followed*, or *accompanied*, them. It also mentions distinctly two occasions (at Rephidim, *Exod.* xvii, in close connection with the first mention of the Manna, and at Kadesh, *Numb.* xx) on which water was procured by striking the Rock. Whether there were other occasions of special need of water, and, if so, how that need was met, we are not expressly told; though we might infer, perhaps, with the fairest probability, that it would be by striking the Rock. But the watchful ever-present though unseen protection of Christ over the Church in the wilderness is a truth, at any rate, that lies clearly in St. Paul's language in this place; as also in his saying, a few verses later, *Neither let us tempt Christ*, (or, *the* LORD), *as some of them tempted;* implying that their faithless disobedient and presumptuous murmuring and complaining were really against Christ.

Certainly I cannot believe that the real teaching of such passages as these, and of the Old Testament facts alluded to in them, is exhausted by the hypothesis of a merely typical prophetic reference to Christ and His work for or His gracious gifts to the Christian Church; as if He as well as they were as yet wholly future; as if He had not then a real existence in active, though hidden, relation to the then Dispensation and to those who were His People under that Dispensation. Neither can I look with patience on the untold loss of strength to the Christian argument, especially with Jewish unbelief, that results (as I cannot help thinking) from a view which, however true as far as it goes, is wholly inadequate to cover the whole ground, to explain all the facts of the Old Testament History, or to lay that firm and broad foundation which Almighty God, in His earlier Church, in His earlier Scriptures, and in the ever-watchful control of His 'never-failing Providence' in History, has really laid, for those stupendous superstructures, the Doctrines of the Trinity and of the Incarnation, and the

Institution of the Catholic Church, the Kingdom of God on earth, with its Divine-Human Mediator in Heaven, operating at once there and on earth, which He has made one with Heaven, and supplying all our needs through His Sacraments and means of grace.

124. The third special aspect under which we have to consider the manifold operation of the unseen Mediator under the elder Dispensation is that of His Kingly Sovereignty.

It has always been the characteristic of unregenerate human nature to rebel against this Royalty of Christ, and to chafe under His stringent rule of absolute moral right. *Let us break their bonds asunder and cast away their cords from us* (*Ps.* ii. 3). This has been due to two causes, one natural, one supernatural. There has been a natural tendency in man since the fall to rebel against the rule, in either form of it, secret or revealed, of the Mediator King, because His rule is necessarily one of absolute holiness, justice and goodness. To Him it is said (*Ps.* xlv. 7) :—

Thy Throne, O God, is for ever and ever,
The Sceptre of Thy Kingdom is a Sceptre of Equity,
Thou lovest righteousness and hatest wickedness.

Before Him 'the unruly wills and affections of sinful men,' whether as tending to sin against themselves or against other men, or directly against Christ and His Throne, must be controlled and put down; and His Law, whether of Sinai or of the Galilaean Mount, demands an absolute submission and observance. Against these claims unregenerate human nature must rebel. But behind this obvious cause there stands in the darkness the dread form of the Rival King, the head

of another and a hostile kingdom, the Prince of Evil, Satan, the great 'adversary' of all good; one in whose arms *the whole world,* as unredeemed and left to itself, *lieth*; one who could say, not without truth, of the power and glory of the kingdoms of this world, that they are his, and to whomsoever he wills he gives it, on the one condition of worshipping him. With him there stand, associated under his sway, mighty spirits of evil, *principalities* and *powers, rulers of the darkness of this world.* From *the devil and his angels* has ever proceeded, in the first instance, as from its original source, all conscious, purposed, organized resistance to the Kingdom and Sovereignty of the Son of God. Between it and them there must be implacable hostility. And they are mysteriously permitted to entice mankind from their true allegiance, and to use them as the instruments of their deadly warfare against Christ and His Church, in their hopeless endeavour to dethrone Him from that Royal Lordship which is His by double right, of Creation and of Redemption; or at least to hinder the progress of His Kingdom, and to retard its beneficent action among mankind. The corrupting influences of human sin, in its various forms of pride, ambition, selfishness, sensuality, covetousness, on human life and institutions, domestic, social, political, bring them down, even among professedly Christian nations, to so low a moral and spiritual condition that they may be only too easily wielded by the *devices* of the great statesmen of the kingdom of evil against the Kingdom and the Throne of Christ, and as means towards the ultimate accomplishment—an accomplish-

ment which will we know be permitted to be realized for a brief period at the close of the present Dispensation — of what has been evidently their ceaseless endeavour all along, from Babel onwards, namely, to bring all the glory, and especially all the power and force, of the kingdoms of this world into one hand, under one sole master of a vast world-empire, who shall be the willing tool and vicegerent of the unseen Evil One, who, in and through him as the final Antichrist, shall receive, what he has ever lusted after, the worship of mankind, stamping out in blood and fire every known upholder of the rights of Christ and of His Church against his unrighteous rule.

125. The careful student of the history of mankind traces the course of this prolonged strife, the one great inclusive question at issue in the world's probation; and sees in it the real key to human history. Αἴλινον, *αἴλινον, εἰπέ, τὸ δ' εὖ νικάτω* ('Sing a dirge, a dirge of sorrow; yet let the good prevail:' *Aeschylus, Agamemnon,* 159), is his reflection and his prayer, as he ponders over the mingled misery and glory of its effects in the past; the misery of the sin and suffering, the hindrance and delay of God's purposes, resulting from the temporary victories of evil; the moral glory and grandeur of all faithful witness to that which was good and true and right; the joy of the ultimate successes won by patient endurance through the birth-throes which have lifted the world to each higher level of moral and spiritual light and life, and helped it forward on the path of the only true progress.

In elder days, in the infancy and childhood of the

human race, the Reign and the Kingdom of Christ and the rival reign and kingdom of Satan were both in the background and unseen. They strove together in the arena of human life and history, themselves as yet undisclosed.

In the Antediluvian World evil was in the end triumphant; until the One Mediator, Who is also the Judge, came in predicted judgment and swept it away in the Visitation of the Flood. His Kingdom was reduced to a single family. It was *cast down, but not destroyed.* The hopes of the world and the promise of Redemption were carried over in the Ark, above the destroying waters of the deluge wherein the old world perished, to a fresh beginning, under covenant and promise, in new heavens and a new earth.

But again the old struggle broke out afresh; for the evil one had still his foothold in the world, in the sinful nature of man. The next climax was Babel; the next catastrophe the Confusion of tongues, and the dispersion of the earliest would-be founders of a secular world-empire.

Still there was as yet no visible distinction between the Church and the World. The forces that strove together in the world of man were not, as yet, so outwardly pronounced and accentuated as to be gathered apart into opposing camps. For it is the normal, and should be the ultimate, form of human society, that what we now distinguish as Church and State should be one; only the same Society, of the same persons, in different aspects; the social and political life of Man, and the powers and institutions which belong more

directly to that life, working harmoniously with his moral and spiritual life and with the institutions designed to foster his progress towards the highest good; and both operating consciously and as of set purpose, according to God's known and revealed Will, on the acknowledged basis of an authority in either case equally derived from Him. Such is the ideal. On such lines human history began. Some approach to its realization, in a simple and homely and rudimentary form, was possible on the narrow scale and amid the simpler arrangements of patriarchal times. But the growth of populous and extended empires, the gathering of men in great cities, the development of war, and its offspring, the slavery of captive men and women, were always against its proper and continuous evolution towards perfection; for they all worked too exclusively on the side of that which, under whatever brilliant and seductive exterior, was mostly evil in its effects on the moral and religious life of all those who, whether as agents and promoters, or as helpless sufferers, came within their influence. Worship began to take idolatrous forms; and the old primeval religion handed on by tradition began to be seriously corrupted in the direction of Polytheism and gross superstition, with their inevitable accompaniment of increasing moral debasement.

Martensen says, 'Among the various attempts to give a connected picture of the religious systems of heathendom, those of Hegel (in his philosophy of religion) and of Schelling (in his newer system) are the most worthy of note. Without entering here into particulars, we must

> explain our decided preference for that of Schelling, because he has endeavoured to draw a distinct line of demarcation between Mythology and Revelation, between the wild and the noble olive tree; whereas Hegel looks upon all religions as branches of one and the same stem, whose top and crown is Christianity. The fact that Hegel, in his philosophy of religion, looks upon the Greek, the Jewish, the Roman religions, as ramifications of the same development, clearly shows that he overlooked the decided divergence of the history of religion in two separate directions.' (*Christian Dogmatics*, § 120.)

Hence it became necessary, if a witness to true religion was to be preserved among mankind, that a 'Church' should be created, a body of men 'called out' from the general mass of mankind, and the foundations laid of a *Kingdom of Heaven* upon earth, *in* the world, but not *of* it. For earth, as such, or rather the world of human life on earth, was no longer part of the Kingdom of Heaven, since its forces and institutions had been so largely laid hold of by an usurping evil power which had turned them against their own true Founder and Lord. Wherefore the One Mediator, the Royal Son, and *Heir of all things*, secured for Himself, in the Call of His faithful servant Abraham, a fresh footing in the world that of right was all His own. By that act He laid the foundations of a Church which should be His special and avowed Kingdom; and which, though its life must ever be that of a beleaguered fortress surrounded by hostile invaders[1], should be, as *a city set on an hill that cannot be hid*, His standing

[1] A παρεμβολή, see *Speaker's Commentary* on *Rev.* xx. 9.

visible witness in the world which is, *de jure*, His own, and the pledge of its future complete re-conquest.

That Church has had a continuous, however chequered, existence ever since. The Bible and Christian history are the record of its life and work under the guiding hand of its Founder and its King, its Protector and also its Judge.

126. The creation of the national life of the Israelites, after their deliverance from their lengthened bondage under the world-power in Egypt, its development in connection with their religious mission as the then Church of God on earth, and the Theocratic Constitution of the whole under God manifesting Himself in His Son as their King, was (as we may say) an endeavour to revert to the true Ideal. It was an endeavour to create, on a scale not so large as to endanger its success, yet in a locality so central as to make it widely influential, a specimen of a rightly ordered human polity; which should secure, in the form and to the degree then attainable, the higher ends of human life; and should, further, serve as an example to the world of man's true relation, individually and nationally, to God and to the world, and, in their essential principles and inner spirit, of the institutions best adapted to maintain men and nations in that relation.

This again was a new beginning in human history; and of an important kind. A change had come over the religion and spirit of Egypt since Joseph's time; a change for the worse, morally and religiously. A comparatively pure religion (for a devout servant of

God like Joseph could marry the daughter of one of its priests) had degenerated into an idolatrous superstition, with features, at least in its exoteric manifestations, of the grossest kind. Selfish vaingloriousness and covetousness were the characteristics of the rulers, who gratified themselves at the cost of untold misery to the people. The Church of God, once protected, was oppressed. But a day at once of deliverance and of judgment came, when *The Angel of the* LORD appeared to Moses in the flame of fire in the bush. That Angel was (we have seen) the LORD (Jehovah), the Messenger of the LORD (Jehovah); the Same Who had appeared to Abraham, to Isaac, and to Jacob; the God of their fathers, Who, for the deliverance of His People, would make bare His holy Arm in the sight of the Nations. His message by His specially-appointed earthly ambassador to the earthly king, who had made himself but an instrument of Satan, was the royal mandate of the real King both of Israel and of Egypt, *Let My People go, that they may serve Me.* Warning was given on refusal; and gentler preliminary judgments inflicted in mercy were a call to, and an opportunity of, repentance. At length, after reiterated appeal in vain, when the blind world-power finally refused in its unbelief to see the spiritual, and so invincible, character of that with which (or, should we not rather say? the Divine Omnipotence of Him with Whom) it was contending, the hour, of deliverance for the one and judgment for the other, struck on that much to be remembered night when, at midnight, there arose *a great cry throughout all the land of Egypt,*

for *there was not a house where there was not one dead:* and a few days later the decisive blow was dealt, when, *as for Pharaoh and his host, He overwhelmed them in the Red Sea.* That was a *Day of Judgment* for the land of Egypt, the world of that day; and the Judge was He to Whom the Father *hath committed all judgment,* even His Eternal Son,

> 'The Mediator in His wrath
> Descending down the lightning's path,'
> (*Christian Year, Easter V*),

for the discomfiture of the enemies of His people, whose affliction He had seen, and whom He came down, *in His love and in His pity,* to deliver. Then the rejoicing Leader and the ransomed Nation sang their grateful praise in one of the most glorious bursts of inspired poetry:—

> *In the greatness of Thy Majesty*
> *Thou hast overthrown them that rose up against Thee.*
> * * * * * *
> *Thou in Thy Mercy hast led forth the People whom Thou hast redeemed,*
> *Thou hast guided them in Thy strength unto Thy holy habitation.*
> * * * * * *
> *Thou wilt bring them in and plant them*
> *In the mountain of Thine inheritance,*
> *The place, O* Lord, *which Thou hast made for Thee to dwell in,*
> *The Sanctuary, O Lord, which Thy hands have established.*
> *The* Lord *shall reign for ever and ever.* (*Exodus* xv.)

In all this we see a typical and exemplary instance of the mingled exercise of mercy and judgment by the One Mediator in His character and function of the Righteous Judge and King.

127. A lesser instance followed quickly, when Moses, with his hands upheld by Aaron and Hur on the hill above, represented the unseen Interceding Power, and Joshua below, representing the unseen Royal and Judicial Power, fought with Amalek, and *discomfited him and his people with the edge of the sword. And the* LORD *said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under heaven.* Why? *Because the hand of Amalek is against the throne of the* LORD, *the* LORD *will have war with Amalek from generation to generation.* (See *Exodus* xvii. 8–16. The correct translation of ver. 16 is that in the margin. See *Speaker's Commentary.*)

128. But this, significant as it was, was but the foreshadowing of the greater work entrusted to Joshua a few years later in God's tremendous Visitation of Judgment against the Seven wicked Nations of Canaan, whose iniquity, at length, was full. This event is especially to be regarded as a solemn judicial Act of God, a Day of Judgment and of vengeance on outrageous wickedness, like the Visitation of the Flood, or that on Sodom and Gomorrah. Effected by the instrumentality of the Israelites, it was the solemn act of the Unseen King, *the righteous Judge, strong and patient,* Who, though too often ignored and unacknowledged, even by Christian Nations, yet throughout human history ever *standeth before the door* (*St. James* v. 9). It is one great function of the divinely-recorded history of the People of Israel to exhibit in operation, now on themselves, now among Heathen Nations, as it

is one great function of Hebrew Prophecy, like the song of a bystanding Chorus, to draw attention to, the Divine Administration and Government of human affairs, and the consequent sure vindication, in the long run, of the essential and eternal distinction between right and wrong, the consequent sure witness borne to the truths that, over all, the Unseen LORD is King, and that it is only *righteousness* (that is, allegiance to Him and to His broad Moral Law), that permanently *exalteth a nation.*

129. God, as revealed in the Person of the Son, was in an especial manner 'The God of Israel.' The markedly Theocratic character of the Mosaic Legislation, in its original idea, left no place for a visible or human king. It regarded the institution of an earthly monarch, even though understood to be but the visible representative, the earthly vicegerent, of Jehovah, as a deflection from the perfect original ideal; a condescension to human infirmity, and to an earthliness of aims, which was sure to draw mischief after it, though it might be controlled and overruled for good.

In truth the LORD was their King, ever-present, though invisible; His Presence was visibly and locally symbolised by the Cloudy Fiery Pillar that rested over the Tabernacle, which was His Palace, His dwelling-place among them. The Mercy-Seat, placed upon the Ark of the Covenant within the Holy of Holies, was His Royal Throne, where He visibly dwelt, during the period of the first Temple, in the Shekinah, the cloud of glory, between the Cherubim.

There the great Gospel Prophet saw Him, *the Lord* (*Adonay*) *sitting upon a throne high and lifted up; and his train filled the temple. Above it stood seraphim . . . And one cried unto another and said, Holy, Holy, Holy, is the* LORD *of hosts! . . . Then said I, Woe unto me, for I am undone . . . for mine eyes have seen the King, the* LORD *of hosts.* (*Isaiah* vi.) And from the King Himself Isaiah received, like St. Paul, His direct commission as His ambassador, His Prophet. His eyes saw Him whom the Elders of the Chosen Race, in the first generation of their national history, saw with Moses and Aaron, when *they saw the God of Israel*, on the great occasion of the Covenant-Sacrifice. (*Exodus* xxiv.) But He whom they and Isaiah saw was not the Father, nor the Holy Trinity, *Whom no man hath seen, nor can see;* though the threefold *Sanctus* bears witness to the then, as everywhere and always, equal and indivisible presence of the Divine Three. Equally present They were; for They are inseparable in presence as in operation; yet not equally sensibly manifest or visible. To be so manifested, in visible form, on temporary occasion as of old, or in gracious permanence through the Human Nature, which He took for ever in His Incarnation, is the unique and special condescension of the Son, the One Mediator; and for the purposes of His Mediation, as the Divine Agent of God's purposes amongst mankind. Him Isaiah saw, as the beloved disciple witnesses. (*St. John* xii. 41.) *He saw His glory* (His who afterwards became our Jesus), and *He spake of Him.* Him he saw; and doubtless in human

form, however overwhelmingly majestic and sublime.

Him the Seraphim worshipped; and to Him, thus mysteriously enthroned amongst them, with, as we Christians know, the Father and the Spirit, One with Him, as He with Them, was the loyalty of the redeemed Nation exclusively due; to Him *the God of Israel*, their King, their Protector, when they were faithful and obedient, their Judge when they rebelled and disobeyed, and gave His honour to them that were no gods. To Him went up the daily tribute of offered sacrifice and incense and of vocal praise, in a divinely-appointed elaborate and costly worship, through the hands of an appointed Priesthood who were the officers of His Court. From Him, through the instrumentality of His appointed ambassadors the Prophets, from Moses and Samuel onwards, came the authorized and unappealable teaching of either the Written Code as given at Sinai, or the inspired word of the living Prophet, saying, *Thus saith the* LORD. And this sufficed for the normal and regular life of the Jewish People, as Church and Nation, both in one. From Him also, as occasion was, came the stirring summons to a Moses, or a Joshua, a Gideon, a Barak, to stand forth, as the heaven-sent leader and commander of the People, in their warfare against their enemies. From Him came also the victory that was granted them, often through, apparently, wholly inadequate means. But this ruling and military action was not provided for by any standing institution or order of men resting on a basis of original divine appointment, like the Priestly

and Prophetic orders; and so far as it, quite naturally, arose after and out of the institution of the Monarchy, it was condemned; especially as involving anything like a standing army. This, because War was not, in any of its forms, the business of God's People. The Conquest under Joshua was wholly exceptional; wholly indefensible, except as resting on the express and undoubted command of Him Who used the sword of Joshua as His instrument of judgment against the Wicked Nations. While defensive wars, or wars of deliverance from oppression, were only the result of their national unfaithfulness and their deflection from the divinely-given ideal. Had they as a nation steadfastly *sought first the Kingdom of God, and its righteousness*, they had been exempt from these chastisements; which yet were in mercy, the greatest mercy possible under the circumstances which their wilfulness and disobedience had created for themselves.

130. Under the Judges and under the Monarchy, before the Disruption, and, after it, in the separate careers of Judah and Israel, successive examples occur to illustrate the controlling Rule of the unseen King and His various disciplinary dealing with them, in mercy or in judgment, according as the nation was faithful to its high vocation, or lapsed and failed in its allegiance and was enticed into the high treason of idolatry. But for the more signal instances of its exercise we naturally look to the catastrophes in either case; the judicial Visitations which, after prolonged but, alas, useless warning, closed the history of the Ten Tribes in a sense, and as a nation, for ever, of

the less faithless Judah for a time. These events, duly considered, are full of the most important teaching as to the principles on which the Mediator-King deals with His earthly Church and Kingdom, whose Lord and Judge He is as well as her Saviour and Redeemer[1]. For He is *The* LORD, *the* LORD *God, merciful and gracious, longsuffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.* Such was the solemn declaration of the character of Him Who dealt with Israel, and of the grand principles of His government (*Exod.* xxxiv. 5, where see *Speaker's Commentary*).

131. The first downfall of Jerusalem and of the Jewish Church beneath the Chaldaean Empire is doubtless to be regarded as a true *Day of the Lord,* a true *Coming of the Lord to judgment.* Yet even in the crash of that terrible *Visitation,* the faithful *remnant* were preserved; for the sake of future hopes, and for the sake of past promises on which those hopes were based. For they are the promises of One Who cannot fail; they are the word of One Who hath *sworn by Himself,* and Whose gifts and calling are therefore ἀμεταμέλητα (not repented of, or subject to change of purpose on

[1] 'The Last Judgment must be regarded not as an isolated act, but as the, in the highest sense, natural, result of all that precedes, the crown of the whole of that judicial activity of the King of the Kingdom of God, which extends throughout all history.' *Van Oosterzee, Christian Dogmatics,* cxlvii. 2.

His part). On them the faithful minority could rest: and, as represented by the Prophet Micah, could say (vii. 18–20),

Who is a God like unto Thee, That pardoneth iniquity,
And passeth over the transgression of the remnant of His heritage!
He retaineth not His anger for ever, because He delighteth in mercy.
He will turn again, He will have compassion upon us;
He will subdue our iniquities;
And Thou wilt cast all their sins into the depth of the sea.
Thou wilt perform the truth to Jacob, the mercy to Abraham,
Which Thou hast sworn unto our Fathers from the days of old.

Closely, and very instructively, accompanying the visitation of the unfaithful Church, came also the judgment on the tyrant and oppressive world-power. The same Almighty Hand, as it had already crushed Nineveh, so, using Cyrus and his Medes and Persians as its instrument, it swept away that proud Babylonian Empire which, under Nebuchadnezzar, had been itself the agent of God's chastisement upon the backsliding Church and Nation. *The nation to whom they shall be in bondage will I judge, said God,* of Egypt the oppressor of Israel of old; and the same was true now of cruel and idolatrous Babylon, the haughty conqueror of Jerusalem.

132. From the first, the temporary, downfall, captivity, and dispersion, our thoughts are carried instinctively onwards to that greater and unparalleled Catastrophe of which it was but the typical shadow and forewarning; and we look with awe on that *Day of Judgment* upon the Jewish Church and Nation when, after their decisive rejection of their King in His nearest and most gracious self-revelation to them, the

Roman armies were the angels of His wrath, and *the eagles gathered together* round *the carcase.*

If thou hadst known, at least in that thy day—is the reflection that rises irresistibly to our lips. Had they rightly conceived and duly laid to heart their high destiny, their unique and unparalleled mission, in the centre of the nations of the earth, on the great highway, between East and West, between North and South, of the Ancient World; had they as a nation realized, in their full glory and blessedness, the singular privilege of their special nearness to God, their guaranteed prosperity, in the highest and truest sense, under His wing, and the grandeur of the work which He had given them to do for Him and for Mankind; they had then, in the first place, furnished to the world in its secular, its natural, aspect, a much needed example of a well-ordered and permanent state, with the best securities for the most solid earthly happiness, national, domestic, social, and individual; under the most favourable conditions for the steady development of all that is best and most precious, as well as most dignified, in human nature. Then, and far more importantly, had they, in the second place, and at the same time, more completely subserved the intentions of the Divine παιδαγωγός (Educator) in holding up the light of spiritual and religious truth and the example of devout God-fearing life and conduct, and in extending the remedial influences of these (as a leaven) among other nations. The illumination vouchsafed to Moses enabled him to conceive something of this sort, and with inspired fervour to set it before the Israelites; as, for instance, more especi-

ally, in the Book of Deuteronomy. The same inspiration enabled the Prophets of Israel, from time to time, in glowing God-breathed words of warm appeal, to recall the thoughts of a *stiffnecked* and *rebellious people* to some worthier sense of their high and noble calling. And the glory and beauty of that calling, thus set forth, may have been more or less fully, more or less steadily, apprehended by some at least of the elect spirits of the Jewish Church. Such as were loyal and faithful, it may have been in lowly place and in lives of humble obscurity, helped on, in their measure, the mighty purpose, whether they knew it or not, whether they entered consciously and sympathetically into it or not, by the mere goodness and blessedness of lives spent in loyal love and dutiful obedience to God, the God of Israel, their King. Had such appeals been more successful, had such lives been more generally characteristic of the Nation than they were, we can well imagine how much more rapidly the Divine Education of the world, so largely dependent as it was on the progress and fortunes of the Jewish race, might have developed itself, and ripened, both among Jews and Gentiles, into an earlier readiness for the Christ, the true King, not of the Jews only, but of all Mankind, the Saviour of the World. Then had *the fulness of the time*, waiting so mysteriously on human wills, and arrested and delayed by human wilfulness and perversity, and by sin-engendered incapacity for receiving spiritual ideas, come earlier (and, may we say? more blessedly), than it did. Then, possibly, He had *come unto His own*, and His own had *received Him*. Then, possibly, had the Jewish

Church and Nation, as such, and not its children only, welcomed Him with loud and genuine *Hosannas to the Son of David.* Then, possibly, with joyful unanimity, and without a catastrophe which has no parallel in history, had a Christianised Judaism, the Old Covenant dissolving and transfigured without a breach into the New, found in the Jews, not its most bigoted and violent antagonists, but most fervent and effectual missionaries for the spread of the glad tidings of moral deliverance throughout the world. Then, possibly, had the Kingdom of God come in peace as well as in power; without the birth-pangs which marked the deliverance of the Christian daughter from the Jewish mother; and those *times of restitution* the sooner and the more fully come, the pictured glories of which stand forth in the glowing descriptions of the inspired Prophets of both Covenants [1]; glories which have received an immeasurably

[1] I add here a valuable passage from Canon Boyd Carpenter's Exposition of the Apocalypse (chap. vi, in Bishop Ellicott's *New Testament Commentary for English Readers*), which I did not see until some months after this Lecture was written;—'There are two lines of thought in the Bible, and these give rise to two apparently contradictory sets of pictures. There are the pictures of what would be the state of the world were the principles of Christ fully and universally accepted; and there are the pictures of the world as it will be because men do not fully accept them. The first set are the ideal, and include the abolition of war, social injustice, poverty, when the golden age and reign of righteousness shall dawn. When, however, we speak of this as ideal, we do not imply that it is visionary; it is the sober statement of what would actually take place were the rule of Christ admitted in the hearts and lives of men, and what will take place whenever they do so. But between this grand possibility and its realization stands the wayward, and tortuous, and weakened human will, which either rejects or fatally but half adopts the teachings of God. This will of man, seen in

larger measure of realization in the Catholic Church of *the times of the Gentiles*, as they received a faint and shadowy realization in the re-constituted Church and the rebuilt Temple of the Return from the Captivity; but which wait yet for a fuller and grander develop-

a world which is directly hostile to Christ, and in a Church which is but half faithful to Him, must be convinced ere the true ideal of Christ shall be attained, and the fulness of His kingdom made manifest. Thus the ideal pictures are postponed, and the world, which might have been saved by love speaking in gentleness, must be saved by love speaking so as by fire. Now in the earlier Christian times the hope of an ideal kingdom, soon to be realized in the immediate establishment of Christ's kingdom, was very strong. The first disciples yearned to see it immediately set up. "Wilt Thou at this time restore the kingdom?" The golden light of hope lingered long in their minds; they lived in the memory of those prophecies which foretold the cessation of war, sorrow, pain, and death. They thought, now that Christ had come, the Messianic kingdom in its utter gladness must immediately appear. They forgot the Prince's visit to the far country; they forgot the citizens who hated Him, and rejected His rule; they forgot the session at God's right hand till His enemies were made His footstool. They thought the day of the Lord, in the sense of the perfecting of His reign, was at hand; they forgot that the Heavenly Bridegroom must gird His sword upon His thigh, and that His arrows must be sharp in the heart of the King's enemies (*Ps.* xlv. 3, 5). The vision of these seven seals is the repetition of the warning against such forgetfulness. The ideal Kingdom might come if mankind would receive it, but it must be established by conviction, not by coercion; and so the actual history of the growth of the Kingdom would be different from the ideal; the Church, like her Master, must be made perfect through sufferings; where He was, His servant must be; through much tribulation the Kingdom must be entered. The seals unfold, then, the general aspects of the world's history after Christ's ascension. Certain features would continue; war, famine, disease, death would remain. They might, indeed, have been abolished had Christ's own received Him; but as it was, the fact of the world's will being in opposition to God's will opposed the manifestation of the peaceful Kingdom.'

ment when *the times of the Gentiles* shall be *fulfilled*, and the long-suspended destiny of Israel as an instrument in the hand of God shall at length be manifested as *life from the dead*; when the *heart* of the blind Nation shall *turn*, at last, to their one true Lord and King, and the *veil* shall be *taken away* from their eyes, and Joseph shall be revealed to his brethren, in His love, and in His Majesty and Power.

To think thus, whether in respect of what might have been or of what may yet be, is not, as some might deem, to give the rein to baseless fancies. We are persuaded that the observant and believing student of Revelation as a whole must think otherwise.

133. Much patient and valuable labour, and of a kind that needed to be done, has been bestowed in the course of the last fifty years on the outer criticism of the writings in which Revelation is enshrined. The freest handling has been liberally applied. Every conceivable theory, as to their origin, authorship, date, text, integrity, and authenticity, has been broached; and has been, or is in process of being, warmly and eagerly discussed. Much that is true and valuable will, no doubt, be reached as the total abiding result of such discussion, when it has had its perfect work. That day is not yet; as the indefensible alterations of the Greek Text of the New Testament, in the recent Westminster Revision, very plainly show. But that the final result, whensoever, and after whatsoever oscillations of opinion, it shall at length be attained, will only be to set in a clearer light than ever the essential truth of the great historic Revelation of which the Bible is the record, the

believing and instructed Christian, who never doubted it, begins already distinctly to perceive. It is well that the gold should be tried in the fire: its purity will thus be only the more clearly demonstrated. But it may be doubted whether such minute critical investigations do not tend, (like the modern realistic fashion of dwelling so much on the outer earthly setting of Revelation, and the profuse illustration of its history and its personages from Eastern manners, customs, and localities, and from contemporary history,) to draw away men's interest and attention, to some extent, from the Revelation itself. It may be doubted whether the microscopic study of its several component parts does not interfere with the perception of its general cohesion and meaning as a whole. Yet it is only by careful and balanced study of God's Revelation as a whole, gradually developed under the action of His Providence in human history until its final completion in the Incarnate Christ, and illustrated by the after history of the Church and of the World, that a true, an adequate, a growing, conception of its meaning can be attained; or a firm assurance of its impregnable position, as *a light shining in a dark place*, in the deepening conflict of the Faith with unbelief, be secured; and the true principles of its full interpretation, especially as bearing on the future development of the Divine purposes in human history, be discovered. No more necessary work, it would seem, can be done, in these days, than to recall men's thoughts from this minute piecemeal study, in a disputatious and often a pedantic spirit, of the outside preliminary questions and circumstances of Revelation, to its inner

essence and principles as a whole; for as a whole it must in the long run be accepted or rejected.

134. Some endeavour to grasp the Almighty's ideal purpose (if we may so express ourselves), in His Self-manifestation, whether in Nature or in Grace, notwithstanding its having been so far crossed and its realization delayed, within the scope of man's world, by disobedience and sin, is (it may well be thought) both permissible and helpful to the loyal believer; whose one desire is to be faithful to it, so far as he knows it, and so far as his powers and circumstances, environed and imprisoned as he is by infirmity and imperfection, will permit. It is permissible, for such things *the angels desire to look into*; and we much more, by how much they concern us more closely, since they are for us a matter of life and death; and, again, because, to a certain extent, and up to the limit of such extent, the materials for such an endeavour are supplied to our reverent contemplation; in Nature, as dutifully studied by candid and patient Science, in Revelation, and in the course of human History before and since the Incarnation. Further, the devout study of God's Purpose, as revealed, is not only permissible but useful, and even necessary. So far as it is revealed, it is surely revealed in order that his servants may understand it, and concur with it, and co-operate with Him for its furtherance, for the good of all. The mischievous effects of the want of a sufficient appreciation of it are seen in the narrowness of view which thinks only of future individual salvation, and is a ready prey to that spirit of disunion and separation which is the bane of modern Christianity.

The true conception of a Christian is of a man now already consciously redeemed and saved by Christ; filled by Him with a new life throughout his moral and spiritual nature, and that life the indwelling force and power of the Holy Spirit of God. He is a man pledged to serve his Saviour, whose he is, with all his powers; and enlisted for that very purpose in the 'Salvation Army' which Christ formed for the conquest of the world, the Catholic Church, the whole company of Baptized Believers throughout the world; a man who, saved himself, desires to help all others, as he can, out of the *power of darkness into the Kingdom*—the present Kingdom, full of life and joy and blessedness—*of God's dear Son.* In the case of the English-speaking peoples, even among earnest believers in the essential truths of Christian faith, the idea of the Kingdom of Heaven, of the Church as a corporate whole, an organized body—the Body, and the Kingdom, of the Christ—and of its institution as such by Him for the very purpose of its being an unequalled power in the world for good, has been almost lost; and with it, to a very great extent, as our lamentable and even ridiculous failures show, the power of really adequate and successful missionary effort, whether at home or abroad.

135. To the exercise of their powers by Christian believers in the endeavour rightly to understand, and so to work with, the drift of God's revealed purpose and method, the assistance of the Holy Ghost is promised. In other times, the special direction given by the circumstances and necessities of the day to general Christian thought has led to a fuller realization, which

has been almost like a fresh discovery, of previously latent truth.

> Compare Dorner, *Person of Christ*, vol. i. Introd. p. 48, 'History of Dogmas has to show how the objective tendency concerning Christ, given for all times, is, in the entire fulness of all its elements, more and more disclosed to the consciousness of the Church in virtue of her work, conducted by the Holy Ghost. No generation of the Church, least of all the first, has the entire riches of the Apostolic preaching vitally in it: the word of Christ and His Apostles rather stretches beyond and over each, as the all-sufficient norm, even to the end of time.'
>
> And Döllinger, *First Age*, Preface, p. viii, 'Christians themselves [i.e. of the First Age] were very far from appreciating the reach, and the force for the world's culture, of those spiritual and moral powers laid up in the bosom of their society, and entrusted to their care and administration. On the other hand nearly two thousand years of Christian history are spread before our eyes; we are in a position to embrace and measure the process of development working itself out by an internal law of necessary sequence, a continually advancing and constructive process, never, indeed, transcending the original fulness of its internal being, but far surpassing the simple outlines and primitive forms of thought and life in the Apostolic age. In the light of this long experience, where every age is a commentary to illustrate the preceding one, we can pierce more deeply into the teachings of the Apostolic Church, and exhibit all its bearings more fully than former generations could.'

This process has also led to a hardly less blessed revision of opinions largely held, and sometimes, unhappily, enforced, at least in portions of the divided Church, but which varied from the real truth of Revelation by either defect or distortion or exaggeration.

We cannot refuse to hope and believe that there is yet room, as there certainly is need, in the Church of the present and of the near future, for the further beneficial operation of a similar process in both its forms; First, in the revision of current opinions, often the lifeless residuum of old controversies between partial and one-sided schools of thought, and now simply a dead-weight on Christian thought and a stumbling-block to faith; and also in the bringing forth into the light, as the realized and consciously-held possession of the Christian Body, of truths,—it may be germinant and pregnant truths, and, in future circumstances of the Church, highly practical and controlling truths,—which are, as yet, an unused part of the deposit, latent and unperceived, or, if once present to the mind of the Church, since overlaid and forgotten.

Among these will be a fuller, worthier, grasp of the great conception of the Kingdom of Heaven, and a quickened appreciation of the Royalty of Christ, as the Only-Begotten Son of God, the Sovereign *Heir of all things;* and more especially of His claims in His relation to the whole human world, as King, the *Prince of the Kings of the Earth,* the one perfect Ideal Man, the Head of the Church and of Humanity, the *King of Kings, and Lord of Lords.* And this we may expect to be accompanied by a stronger sense of the paramount duty, before all things, of earnest loyalty to Him, of earnest work for Him, and for His kingdom; and, springing out of this, a drawing together of those who call Him their Lord and King into a closer love and union with each other, as part of His most clearly expressed will;

a more wholesome dread of offending Him and drawing down His judgments by breach of His commandments, or hindrance of the progress of His kingdom, or resistance to His holy rule of moral righteousness in personal, or in public life, religious or secular [1].

[1] An interesting illustration of the value of the due presentation of the Royalty of Christ comes (November, 1882) from the missionary field of East Central Africa. The Rev. Chauncy Maples, of the Universities Mission, in a Paper on *The Method of evangelising uncultured Races* (No. 9 of Occasional Papers, Oxford Mission Press, Calcutta), writes thus:—'The fact is certain, that here where I am writing (at Masasi) it is the doctrine of Christ the Eternal Son of God, the King of men and angels—together indeed with the central fact of the Incarnation, and the Sacrifice of the Cross—that, by the grace of the Holy Spirit, has proved the attractive power, compelling belief in and attention to the preaching of Christianity. Even while saying that the sacrifice of Christ's Death has drawn them, I cannot but add that it was the fact of the Offering made by the Person of the Son of God that seems to have filled them with awe, and brought them to the very foot of the Cross . . . the Majesty of Christ has compelled their allegiance, and brought them to Him in fear and awe with a sense that they must obey . . . God in His attribute of infinite and absolute Power is thoroughly believed in by all the native races. From this we start . . . Next we speak of His Kingdom upon earth, and exhibit Him as conferring the Government upon His Son, and sending Him down to us to take His great power and reign. By this time we have reached a doctrine which will not sound strange in their ears. Massing themselves as they do under their local chieftains . . . they yield them a cheerful and hearty obedience . . . with all this practical and daily recognition of their duty as subjects of a king they hear of the Omnipotent One as *their* great King, and not theirs only but the King of all nations and kindreds and tongues . . . Messiah the Anointed One they bow before, ere they have learned to realize that He and Jesus the Saviour are one. That God's Son is God, co-equal in majesty, power, and might, co-equal in the Godhead, with the Father, suggests no doubt to their mind. Henceforth God the Omnipotent is for them Messiah their King, and they press forward for admission to His Kingdom.'

LECTURE VI.

THE INCARNATION; THE WORK OF THE INCARNATE MEDIATOR, ON EARTH, AND IN THE UNSEEN.

St. John i. 14. Ὁ Λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν. (The Word became Flesh, and tabernacled among us.)

136. At length *the fulness of the time* was come. Even the non-Christian student of history is compelled to admit the propriety of the expression as applied to a period when, if ever, some new birth of time, some fresh and powerful spiritual upheaving, might suitably find its place, as the close of one epoch, the beginning of another. Many extended forms of secular civilization, in some of which the material elements of human greatness, in others the intellectual, in others the political, predominated, had in their turn arisen. All but the last, the Roman, had fallen into decay; leaving such permanent elements as they had for the possession of the future. Many ancient forms of religion, all originally containing elements of truth from primeval tradition, had run their several courses downward, into degeneracy and corruption; and had all, without exception, practically passed away. Moral forces (I am speaking, of course, of the Heathen world), had also equally exhausted themselves. Their failure, operating, as it ever must, to the degradation of personal, domestic, and social life, and not without its effect in the disin-

tegration also of political life, and consequent development of despotic imperialism, had produced the condition of society which the literary remains of its own historians and poets—and, remembering the loathsome revelations of Herculaneum and Pompeii, we may add, its monumental and artistic remains also—combine with Saint Paul to describe, to our horror indeed, but also for our warning. Not less marked symptoms of impending change are discernible in the condition of God's ancient People. The *sceptre* had *departed from Judah* (*Gen.* xlix. 10). Roman procurators and governors ruled Syria and Palestine. Caesar's coinage was current in the Holy Land. His legions kept the peace at Caesarea and in Jerusalem. The old Theocracy was in all but its last stage. It had but one more opportunity to reject before its fall. Yet its subjects were now a world-wide people. Its moral and spiritual influence were more widely extended than ever. In every city of the Roman Empire, and beyond it, was a Jewish community; with its synagogue, with its Old Testament Scriptures, now translated into Greek, and its regular worship of the One true God; a centre of light amid the surrounding darkness, a witness to present truth, the nurse of the cherished expectation of further and fuller light. All these phenomena were exhibited in the very local centre of the world, the countries that border on the Mediterranean basin, the great highway of nations. The 'Pax Romana' held the world together and at rest. Inter-communication by sea and land was highly developed. The necessities of government, commerce, and religion, the two last especially

operative on the Jews, created a constant movement to and fro of large bodies of men, which was highly favourable to the rapid transmission and dissemination of new ideas. Concurrently with all this there was the remarkable prevalence of a very general expectation of the imminent coming of some great one, who should arise in the East, and should rule the world. However true it be that this belief first spread among the Jews, and must have been communicated to the Gentiles by contact with them, the fact is attested by the impartial witness of Virgil and Tacitus and Suetonius[1], as well as by that of Josephus[2] and the writers of the New Testament.

137. The co-existence of all these elements, which make up the then *fulness of the times,* is simple matter of hard dry history. It is for the impartial student to consider its explanation, and to weigh its significance, *first,* as it stands as a phenomenon by itself, and, even so, demanding with imperious outcry some new development, some onward step; and, *secondly,* as it stands related to the subsequent course of history, which equally witnesses, and under our very eyes continues to witness, to very remarkable changes, in the highest regions of human life, dating from that time; changes only explicable in the hypothesis of the introduction, at that time, of new forces into human society; forces, as Christians maintain, of supernatural and divine origin, the gift of One 'whose never-failing Providence ordereth all things in heaven and in earth,' of One who,

[1] Virgil, *Eclogue,* iv.; Tacitus, *Histories,* v. 13; Suetonius, *Vespasian,* 4.
[2] Josephus, *Jewish War,* VI. v. 4.

revealed or unrevealed, recognised or unknown, has been throughout, and is, the merciful and gracious Παιδαγωγός, the Guide and Educator of the world.

What, then, was the great event, which, occurring at such a crisis, is the secret impelling force and cause of the striking changes in the condition of mankind discernible, as matter of fact, in their later history, to our own day? Only Christianity gives the true answer.

'O Love how deep, how broad, how high,
It fills the heart with ecstasy,
That God the Son of God should take
Our mortal form for mortals' sake!

He sent no Angel to our race,
Of higher or of lower place;
Wearing our robe of human frame
Himself to save His world He came.

Nor willed He only to appear;
His pleasure was to tarry here;
And God, made Man, with man would be
The space of thirty years and three[1].'

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[1] 'O Amor quam exstaticus,
quam effluens, quam nimius,
qui Deum Dei Filium
unum fecit mortalium!

Non invisit nos angelo,
seu supremo, seu infimo;
carnis assumens pallium
venit ad nos per Se Ipsum.

Non solum Se ostendere
voluit, sed convivere
Deus-homo hominibus
hic annis triginta tribus.'

(From a Mediaeval Cento, given in Mone's *Lateinische Hymnen des Mittelalters*, Freiburg, 1853, vol. i. p. 67.)

Yes: *The Word was made flesh, and dwelt among us.* The Son of God, Who had all along been the Angel of Mercy to the human race, as He had ever been the One Mediator of Life and Light from the Godhead to the Created Universe, now, at length, 'for us men and for our salvation, came down from Heaven, and was incarnate, by the Holy Ghost, of the Virgin Mary; and was made man.' Consubstantial from everlasting with the Father, He now took our flesh 'of the substance of the Virgin Mary His Mother, and that without spot of sin, to make us clean from all sin.'

By this act His Mediatorship was, at length and for ever, constituted in its full absolute pre-ordained completeness and perfection. That which all along had been prepared for and foretold; that towards which all things had before been tending, at the length was fully realized. The most stupendous event happened which thought can conceive; the most stupendous, whether in itself or in its consequences—consequences which can have no limit, whether in the ranks of created existence, or through the process of the unending future. The actual Union of the Creator with the Creature was effected in the Person of the Eternal Son.

> At this point I thankfully insert a passage, on the too frequent insensibility among Christians to the grandeur of the Incarnation, from a Sermon (No. XLII) by Dr. Dwight, the (Congregationalist) President (1795–1817) of Yale College, New Haven, U.S.A.
>
> 'No subject presents to us so wonderful an example of condescension as the Incarnation of Christ; nor could any fact fill our minds with the same astonishment, were it not that we have been accustomed to hear it repeated

from the cradle, and, like the state of the weather, rendered an object of perpetual familiarity; a thing, almost, of course, in the ordinary current of our thoughts, by increasing inculcation. From these causes we pass it without serious attention, and, even when we dwell upon it, scarcely realize its nature. The impressions which it makes on the mind, resemble those made on the eye of such as have been long accustomed to them, by a delightful landscape, a stupendous cataract, or a mountain which loses its summit in the clouds. At the view of these a stranger is fixed in exquisite delight, and has all his thoughts engrossed and his emotions absorbed by the wonderful scene. No language will, in his view, serve to describe, and no picture to image, on the one hand, the beauty, or on the other, the sublimity, of these illustrious objects. To do them justice in his representations, and to spread fairly before others the views, formed of them by his own mind, he will labour in thought, select and refuse, alternately, the language which offers itself, and will at last sit down discouraged, without a hope of being able to render his conceptions visible to other eyes, or to do anything like justice to what was so magnificent in the view of his own. Those, in the mean time, who have long lived in the neighbourhood of the same objects, will in many, though not indeed in all instances, survey them without emotion, and even without attention; apparently as insensible to their beauty and grandeur as the horses which they ride, or the oxen which they drive. Such seem but too commonly to be the views formed by most men concerning the Incarnation of Christ, and such the insensibility with which it is but too generally regarded. Even Christians, like their predecessors mentioned in the Gospel, are, in innumerable instances, "fools" in this respect, "and slow of heart to believe," or even to realize. But let us, for a moment at least, lay aside these obtuse views, these "eyes" which "are dull of seeing," these "hearts" too "gross to understand." Let us shake

off the torpor which benumbs our frame, and rouse ourselves to perception and feeling. Let us regard this wonderful subject with common justice, and common candour.

The glorious Person, who in the Scriptures is designated by the appellation, Ὁ Λόγος τοῦ Θεοῦ, or the Word of God, "in the beginning created the heavens and the earth;" and said, "Let there be a firmament, and there was a firmament." His hand also lighted up the flame of the sun, and kindled the stars. He "upholds" the universe "by the word of His power;" and preserves order and regularity throughout all the parts of this amazing system. In the heavens He shines with inexpressible splendour. On the earth He lives and works, provides and sustains, and satisfies the wants of every living thing. Throughout immensity He quickens into life, action, and enjoyment the innumerable multitudes of intelligent beings. The universe which He made, He also governs. The worlds of which it is composed, He rolls through the infinite expanse with an almighty and unwearied hand, and preserves them in their respective places and motions with an unerring harmony. From the vast storehouse of his bounty, he feeds and clothes the endless millions whom His hand has made, and from the riches of His own unchangeable mind, informs the innumerable host of intelligent creatures with ever improving virtue, dignity, and glory. To all these He allots the respective parts which they are qualified to act in the boundless system of good which His wisdom contrived, and His power has begun to execute; furnishes them with the means of being useful in His eternal kingdom; and thus prepares them to be amiable and excellent in His sight, and instruments of perpetually increasing good to each other.

At the head of this great kingdom He "sits upon a throne high and lifted up," "far exalted above all heavens;" surveys, with intuitive view, and with divine complacency, the amazing work which His voice has

called into being, and beholds it increasing without intermission in happiness, wisdom, and virtue, and advancing, with a regular progress, towards consummate glory and perfection.

Although "He is not worshipped, as though He needed anything, seeing He giveth unto all life, and breath, and all things;" yet before Him angels bow and veil their faces. "The four living ones rest not day nor night, crying, Holy, holy, holy, Lord God Almighty, who wast, and who art, and who art to come." And the whole multitude of the heavenly host, "the number of whom is ten thousand times ten thousand, and thousands of thousands," unite in the everlasting song, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

From this stupendous height of greatness and enjoyment, this Divine Person, passing all the bounds between God and man, between the infinite mind and lifeless matter, united himself to "man, who is but a worm;" assumed to himself a human soul and a body, and in a manner incomprehensible by us, and not improbably by all other creatures, became thenceforth *God-man*, inseparably united in one most wonderful and mysterious Person. . . . . What were the views which angels formed of this new and astonishing event? Easily may we imagine, that all heaven was lost in wonder, and buried in silence, to behold this transition from infinite glory to supreme humiliation, from the throne of the universe to a tenement of clay. How instinctively ought we, uniting with angels in the same views and the same emotions, to behold, wonder and adore!'

As was befitting, the Incarnation was, at the first, a secret known only to a few; and, most probably, not by any, even of them, realized, in full consciousness of its mighty, its awful significance, until after the Resurrection and the gift of the Holy Ghost. At the first,

as always, the Kingdom of God *cometh not with observation.* The ever blessed visit of the angel of the Annunciation was, probably, for long years a cherished secret in the families of Joseph and Mary, of Zachariah and Elizabeth. The *Gloria in Excelsis* sounded but in the ears of a few humble *shepherds abiding in the field.* The meaning of the *Star in the East* was understood only by the few whom it drew on their pilgrimage to the cradle at Bethlehem[1]. To others, as to us, the knowledge of these things, and of Him Whose coming they announced, came from the lips, and from the pens, of others. But it is a knowledge to whose objective historic reality, to whose moral and spiritual power, the Christian not only believes each subsequent page of the world's history, but also his own daily experience and inner life, to bear their more than sufficient witness.

138. The Eternal Son of God was now in very truth *a daysman Who could lay His hand upon us both* (*Job* ix. 33), and so a perfect Mediator. And as He had been the Mediator all along, in the earlier, less perfect, preparatory stages of His Work, not only between God and man, but also between God and the heavenly host of intelligent and immortal beings superior to man, so was He still. To them also the mystery of the Incarnation opened up fresh views of the manifold wisdom and resources, and of the inestimable love, of God; and (we cannot doubt) new openings of spiritual advancement in the knowledge and love of God, and of closer communion with Him. For, in that it was the closest possible union between the Creator and the Creature,

[1] Compare St. Ignatius, Ep. to the Ephesians, xix.

it was, though actually effected in the nature which was *a little lower than the angels*, the closest union with them also. Nay more, since the Nature of Man is the microcosm of Creation, including and representing all its elements, from the highest to the lowest, the Incarnation unites even material nature to the Creator. It is in very truth, even to our imperfect apprehension, and, of course, with consequences which we cannot at present even guess at, a *recapitulation*, a gathering together, a summing up in one, *all things in Christ, both the things in the heavens and the things upon the earth* (*Eph.* i. 10).

In the Incarnate Son we see united, in the most intimate way conceivable, and that indissolubly, the absolute Divine perfection and the crown and summit of creaturely perfection; and that in a material and objectively visible form. In Him the idea of God in Creation is absolutely realized; in Him, but not for Him only; for His Incarnation is the beginning of a New Creation, whereby the old Creation, even in this province of it, which we know only too well, of fallen man and his fallen world, may be uplifted to otherwise unattainable degrees of glory and beauty, of goodness and perfection, in an undreamt-of nearness to God, and in unimagined inflowings, through the contact and union thus established, of the Holy Spirit of God, 'the Lord, the Life-giver,' ever and only vouchsafed through the One Mediator.

But for us the Divine Son becomes, through His Incarnation, a personage in human history. As Man He performs for man, and on man's earth, a 'finished

work' of Redemption, and of Reconciliation of man to God, which results in the outpouring of the Holy Spirit, as the one regenerating and renewing influence, upon man. It will be the endeavour of this and of the remaining Lectures of this series to trace this work, in its progress and main features, as a work of Salvation through Mediation.

139. *On earth peace, goodwill toward men.*—Such was the chant of the angel-choir, announcing the essential feature, as towards man and his supreme need, of the heaven-sent message of which the manger-birth in Bethlehem was the outward and visible sign. *Peace I leave with you, My peace I give unto you,* was the last bequest, the dying legacy, of the Christ to the little flock of His believing followers. *Peace be unto you,* was His first joyful salutation, when, on the first Easter-night, He manifested Himself again among them in His Risen Glory; and proceeded to give them, from Himself, as He breathed upon them, His redeemed ones, His Mystical Body, that all-inclusive gift of the very Spirit and Life of God which comes at once when peace is re-established between man and God; *Receive ye the Holy Ghost.*

The inherent and essential evil of sin, which the Son of God came from Heaven as *the Son of Man* to undo, and so *to destroy the works of the devil,* is its being defiance of God, mistrust of God, separation from God, opposition to God. Sin means war against God; war against His Law and Will, in obedience to which the creature's happiness and perfection must necessarily consist. It involves a perversion on the part of man

of all the elements of his nature into instruments of this opposition. All the minor forces, agencies, and circumstances, intended to be subservient to the glory of God and the happiness of man, to which man's will and man's influence can reach, are degraded and abused by sin. The results of this alienation from God had abundantly showed themselves in the past history of mankind, before the Flood and after it. And now once again a *fulness of the times* was come. Again, *all the world*, Jewish and Gentile alike, was *become guilty before God* (*Romans* iii. 19). Once more was come a *time of visitation*, for both; a time of judgment, or of mercy which should prevent judgment; or, in truer, deeper, wider view, a time both of mercy and of judgment; a day of mercy for those who would accept it, *knowing the time of their visitation*, feeling and acknowledging their need, longing for its satisfaction, *looking for redemption*; a time of *the blessing of peace* for those who were *sons of peace*; (and in this sense we may understand the reading, if it be the true one, ἐν ἀνθρώποις εὐδοκίας, 'Et in terra pax hominibus bonae voluntatis'),

> 'On earth be peace,
> And love towards men of love—salvation and release,'
>
> (CHRISTIAN YEAR, *Christmas Day*)

or else a day of judgment; and that the more severe for the mercy which had been offered, but in vain, and whose rejection left no more that could be done.

For all, then, who should accept Him, the Son of God came as the Ambassador of Peace. He came to carry into execution *the counsel of peace* (*Zech.* vi. 13)

which was in the heart of God towards man; and to bring back man to God; potentially, all men; actually, all who should not finally and decisively resist His grace.

140. But we premise first, that, in our reverent and adoring study of the Mediatorial Work of the Incarnate Lord, as it is set before us in the fourfold picture of the Holy Gospels, and in the inspired comment upon it furnished by the remaining books of the New Testament, we devoutly acknowledge an untold value and efficacy in the whole earthly life of our Lord. From His Birth and Circumcision, and His Presentation in the Temple at forty days old, onwards to His second Presentation as a 'son of the law' at twelve years old, and onwards to His Baptism, we acknowledge an infinite worth in His humiliation; in His perfect obedience, active and passive; in His gracious submission to the conditions of a human existence; in His consequent experimental sympathy with man; in the moral and spiritual growth of His holy Manhood; in the absolute and ideal perfection of His human character as in the Father's sight, and in the atoning virtue and satisfaction resulting therefrom, by way of reparation to the Majesty of God for the wrong done by the sin of the race, which in His Incarnation He represented as its new Head, the Second Adam, the *Father of the World to come*[1].

[1] *Isaiah* ix. 6. Lowth, who, strangely, has no note on this verse, renders 'The Father of the everlasting age.' The Vulgate is *Pater futuri saeculi*, following one reading of the Lxx, which is strangely confused in this verse. See Dean Payne Smith, *Messianic Interp. of Isaiah*, Sermon II.

Yet all this, precious and necessary as it was, was but preparatory for the great work, the public, the official work, which stands before us in the pages of the Evangelists, and which is to be dated from His Baptism, Fasting, and Temptation. Up to His Baptism, He was *Jesus of Nazareth.* Baptized by the new Elijah, His great forerunner; receiving in His holy Manhood the gift of the Holy Ghost, sacramentally indicated by the outward and visible sign of the dove (as a 'token and pledge,' such as the public nature of His future work demanded, to the Baptist and other bystanders, who should bear witness of it); receiving this Gift 'for the office and work' of the Messiah to the Church of God; and receiving therewith the testimony, and commission, of the Father, in the Voice from Heaven, saying, *This is my beloved Son in Whom I am well pleased*, the Incarnate Son stands forth from that moment as *The Christ*, the Anointed, He *who was to come*, the *Holy One of God*, the *Apostle and High Priest of our Profession*, the *Messenger of the* New and better *covenant*, the *Captain of our Salvation*, our Adam, our Melchizedek, our Moses, our Aaron, our Joshua, our David, our Prophet, our Priest, our King, our one, our only, our perfect, our all-sufficient Mediator.

141. As before, it will be convenient to consider the work of the Incarnate Son under the three aspects, the Prophetic, the Sacerdotal, the Regal; and in that order, which was the order of its progressive outward development. We premise, however, that we must not too sharply separate them into distinct and successive epochs; but must remember that, from the first, and

throughout, the three aspects are present together, constituting together one continued and complex function vested in the Person of the One Mediator. Even in the earlier, the hidden, portion of the great Life, they latently co-existed. The Message of Peace at His Birth carried within itself, germinally, the pledge and promise of all three, as needed for its effectual realization. His Circumcision, and His Name of *Jesus*, told of a priestly work of obedience and sacrifice, and consequent deliverance from sin. The homage of the Wise Men at His cradle in David's City acknowledged Him as King. His understanding and answers at twelve years old revealed, even to the Masters in Israel, the presence of One Who stood among them rather to teach than to learn.

But it is, of course, to His public Work, as the Anointed, that we must look for the full exhibition of His Mediation. That Work dates from His Baptism; which, with its special gift of the Holy Ghost, and its express acknowledgment by the Father of His Sonship, was His Ordination. (Compare above, §§ 40, 42, and *Hebrews* iv. 14 to v. 5, observing the pointed allusions to Christ's Sonship in connection with His Priesthood.)

Into the mystery of His forty days' retirement in the wilderness, His Fasting, and Temptation, we cannot penetrate; even as we cannot penetrate into the mystery of Gethsemane. Yet, as that final Agony, so these also, we cannot doubt, were necessary parts of His redeeming work. In them also, Son though He were, was He already *learning obedience by the things which He suffered* (*Heb.* v. 8); already realizing, in His human con-

sciousness, the awful greatness of the work to which His Baptism had called Him; and, as *the Man Christ Jesus*, looking in the face the now imminent realization in Himself of those old inspired pictures, in prophetic strain, of the ideal *Servant of the* LORD, Who must be, at once, *the Man of Sorrows*, and the glorious *King of Righteousness and Peace*. Tempted He was the while, by the Evil One, who was fired by an imperious and exacting curiosity to find out if He, the circumstances of whose Birth and Baptism were so remarkable, were indeed *the Son of God*, His predestined Vanquisher[1]. Tempted He was throughout His preparation of lonely communion with His Heavenly Father; searched through and through with patient craft, that tried each avenue of His human nature, by the offered thoughts and suggestions which (we are surely right in supposing), were summed up in that final Temptation of which two of the Synoptic Gospels give us the particulars; and which reproduced the same appeals, to fleshly appetite, to worldly ambition, and to spiritual pride, which have combined to form the trial of man from the first Adam onwards.

But *the prince of this world came*, and *found nothing in Him*.

'O loving wisdom of our God!
When all was sin and shame,
A second Adam to the fight
And to the rescue came.

[1] Compare chap. xix. of St. Ignatius to the Ephesians, on the concealment from 'the prince of this world' of the full import of the Conception, the Birth, and the Death of the Lord, the three Mysteries 'which were wrought in the silence of God.'

O wisest love! that flesh and blood
Which did in Adam fail,
Should strive afresh against the foe,
Should strive and should prevail[1].'

142. Victorious, and in the added strength of successful conflict, the presage of final triumph for Himself and for us; comforted by the ministry of angels; the Messiah returned, *in the power of the Spirit*, into Galilee, and began His work as the supreme Prophet, the Revealer of the Father. He *taught in their synagogues*, and preached *the Gospel of the Kingdom*, accepted at the first, nay, *glorified of all*. His fame spread, as His supernatural mission was evidenced by His miracles of healing, as well as by the character and style of His teaching. *Great multitudes followed Him*; and so gave occasion to the more blessed antitype of Sinai; when He, the

'Lord of Might
Who to the tribes on Sinai's height
In ancient times did give the Law
In cloud and majesty and awe[2],'

now, with gracious words from human lips, spake the great New Law of His Kingdom in the Sermon on the Mount; announcing His coming *not to destroy, but to*

[1] Newman, *Dream of Gerontius.*

[2] Compare the second of the greater Antiphons which, beginning with *O Sapientia* on Dec. 16, were said, according to the ancient Use of Sarum, before the *Magnificat* at Vespers up to Christmas Eve. It is addressed to our Lord, and runs thus: 'O Adonai, et dux domus Israel, qui Moysi in igne flammae rubi apparuisti, et in Sina legem dedisti: Veni ad redimendum nos in brachio extento.' On these Antiphons is founded the beautiful Latin Hymn for Advent, 'Veni, veni, Emmanuel,' No. 49, in *Hymns Ancient and Modern.*

fulfil; deepening and extending the outer law of the ancient Decalogue, once given *to them of old time*, by His supreme authoritative word, *But I say unto you;* wielding, Himself the Personal Word, that word of God which is *living and powerful, and sharper than any two-edged sword, piercing*, in its searching inward requirement, and in its insistance on outer practical fruit, *even to the dividing asunder of soul and spirit, and of the joints and marrow, and discerning the thoughts and intents of the heart* (*Heb.* iv. 12). In this we see a cardinal specimen of the One Mediator's exercise of His Prophetic office. That office was continued in His Parables and Discourses, and in His controversial arguments with the Jews in Jerusalem. It was closed, for the first stage of His work, first, by those great eschatological predictions which were uttered on the Mount of Olives on that memorable Tuesday in the Holy Week of His Passion, and in which He so strikingly claims for Himself the sovereign judicial authority over all mankind; and then, two days later, by the precious words of comfort and of promise recorded by the pen of the beloved disciple who lay on His bosom at the last Supper. As to all the verdict of His hearers was the same;—*They wondered at the precious words that proceeded out of His mouth; Never man spake like this man;* for *He taught them as one that had authority, and not as the Scribes.* Thus perfectly, in spoken word and in living character, did the great *Prophet of Nazareth of Galilee*, the Incarnate Eternal Word and Wisdom of the Father, reveal the Father to the world, in His awful holiness and in His 'tender love towards

mankind.' Hence He could say, *He that hath seen Me hath seen the Father;* and, *From henceforth ye know Him, and have seen Him.* Thus perfectly did He, Who is the One true *Light of the world, manifest the One Father's Name unto the men whom He gave Him out of the world* (*St. John* xvii. 6), giving unto them *the Father's word* (14), *the words the Father gave Him* (8); so giving *eternal life to as many as He had given Him;* for *this is life eternal, to know Him the only true God, and Jesus Christ Whom He hath sent* (2, 3).

The solemn converse in the Upper Room, or on the moonlight walk to the Garden, closed the first, the outward stage of His teaching Prophetic work. Then were uttered the last words of His which were *written for our learning,* and whose record remains to us. After His glorification, by His Death and Resurrection, His teaching, as evermore *the Great Prophet,* the standing *Light of the World,* is inward, as well as outward. Henceforward it is inspiration, as well as utterance; inspiration lighting up all past utterances of His, in the Old Testament and in the New; and accompanied by fresh exegetic utterances as to the Prophetic Revelation of Himself and His work in those Old Testament Scriptures which His disciples were now, for the first time, enabled thoroughly to understand; utterances which, though unrecorded, were of the very highest importance; for, coupled with the cardinal fact of the Resurrection, they evidently wrought a complete change in the disciples' conception of the Person and Work of the Master; and they were moreover (as we cannot doubt) the true original source of

that Christian interpretation of the Scriptures which has ever since been traditionally held by the Catholic Church, and without which they are dumb and unintelligible. Now to enable them to grasp that interpretation, the Holy Ghost was given, *without Whom no man can say that Jesus is the Lord.* Mysterious illumination, such as was not possible before, could pass from the Christ to His believing and loving disciples. At once and without delay, on the very afternoon of His Resurrection-day, a new spiritual influence from Him is felt by the two whose *hearts burned within them while He talked with them by the way,* on the Emmaus-walk, and *while He opened to them the Scriptures, beginning at Moses and all the Prophets,* and *expounding unto them,* so that they saw, as they had never seen them before, *the things concerning Himself* (*St. Luke* xxiv. 26, 32). Further, on the same evening, an hitherto impossible illumination (*St. John* vii. 39) was vouchsafed to them together with the larger body of *the disciples,* the *eleven and them that were with them,* upon whom He sacramentally breathed the Holy Ghost, so *opening their understanding, that they might understand the Scriptures* (*St. Luke* xxiv. 33–48. *St. John* xx. 19–23).

143. The fuller outward exhibition of *the Priestly Function* of the Incarnate Word begins on that evening of the Last Supper, which saw the close of the earthly and outer form of His Prophetic Teaching. The sacrificial commemorative eucharistic ordinance of the Old Covenant, the Annual Passover, having been duly observed for the last time (or being in course of observance,

for the text is uncertain), the Messiah vests Himself for the exercise of His office as the *Great High Priest.* He began by laying aside His garments, even as the Levitical high-priest, when about to enter into the Holy of Holies on the great Day of Atonement, laid aside the *holy garments* which, in the ordinary exercise of His typical ministry, He wore *for glory and for beauty* (*Exod.* xxviii). He *took a towel, and girded himself;* for the work He was about to undertake was a work of cleansing. He needed not to wash Himself, as those high priests; for the cleansing was needed by others, not by Him. Robed in the perfect purity of His spotless humanity (foreshadowed by the linen garments prescribed for the Aaronic high-priest during the atonement service, for *the fine linen is the righteousness of saints* (*Rev.* xix. 8). He washed the Apostles' feet. This was a sacramental act of striking symbolic meaning. It carried with it, for all but one who could not receive it, an inward spiritual grace of absolution; for after it He said, *Ye are clean, but not all.* Thus were the Apostles' thoughts directed towards, and their souls and spirits inwardly prepared and fitted for, something of high and heavenly import that was to follow. Some among them in express terms, in their longing to sit *on His right hand and on His left, at His Table, and in His Kingdom;* others virtually, as Thomas when he said *Let us also go, that we may die with Him;* and the rest in their *exceeding sorrow* at the announcement that one of them should betray Him, had declared that they were *able to drink of the cup that He should drink of, and to be baptized with the baptism that He was to be*

baptized with. They knew not what they said. Only they knew they loved Him; and He had chosen them to be the seed and beginning of that subordinate representative priesthood in His Kingdom, whereby, in visible earthly form necessitated by the cessation of His natural Presence, His supreme sole Priesthood as the Only Mediator should, through all generations of the Church below, until He should come again, be, instrumentally but effectually, exercised and exhibited. So must they, and they alone, in whom the whole subsequent Priesthood of the Catholic Church was at that moment wrapped up and germinally contained, be associated with Him in that solemn act of manifold depth of meaning which was at once to follow. To them now was His pledge to be fulfilled, *Ye shall drink indeed of My cup, and be baptized with the baptism that I am baptized with* (*St. Matt.* xx. 20–28. *St. Mark* x. 39). And as they had been already taught, by word and by example, that the inner secret of priesthood is the very lowliest self-abasement and self-sacrifice, and meant, not lordship over others, but humble service and ministration for the welfare and cleansing of their souls; so, now and henceforward, were they to learn also, for themselves, as He for Himself, that the great work in which they were to be united with Him for the salvation of the world should be, so far as concerned the world's relation to them, not one of honour but of shame, not one of welcome, but of opposition; a work of inward and outward suffering, of martyrdom, of death; and then, and not till then, the glory and the joy, in the realized Kingdom of Heaven, for which they

should toil and suffer, they with Him, He with them, until His coming again.

They sat at His Table in the Upper Room; but they knew not yet the height or depth of suffering or of glory for which they were, in that blest Communion of sacrifice and of sacramental conjunction, knit and made one with Him, for His and their one but manifold Work. He had given them an example. He had long since told them of what they must give up for Him, and of the cross they must bear after Him; and now He said, *Verily, Verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than He that sent him.* It must be enough that *the disciple should be as his Master, and the servant as his Lord.*

The Old, the Mosaic Covenant, the Covenant of Sinai, was about to pass away—to pass away, through the obstinacy and unpreparedness and unbelief of its subjects, in blood and fire. This as to its outward and visible passing, after forty years more of patient waiting on the Judge's part; the goodness of God continually *calling them to repentance*, and an Ark of safety continually being builded up before their eyes, in the growing, though suffering, Christian Church.

But in inner spiritual reality the Old Covenant was already passing away, or passed. *Behold your House is left unto you desolate* had been said already, as He left the temple, for the last time, on the Tuesday afternoon. Then was uttered the true Μεταβαίνωμεν ἐντεῦθεν (Let us depart hence)[1]. This Passover observance, in which

[1] This of the farewell to the Temple. The farewell to the city, now

He had *desired with great desire* to take part with them *before He suffered*, was the last.

As before God, and in the sphere of inner heavenly realities, what passed in the Upper Chamber signalized the beginning of the end, as the Rending of the Veil marked the very ending, of the Old Dispensation.

Between these limits of time, from the moment when, the actual Passover-meal now finished, the Lord, the true Aaron and the true Melchizedek, *took the Bread, and blessed it, and brake it, and gave it to the Disciples, saying, Take, eat; This is My Body Which is being given for you;* and, of the Cup, *This is My Blood of the New Covenant, Which is being shed for you and for many for the remission of sins;* down to the moment when He said *It is finished*, and gave up the Ghost, is one great continuous Sacrificial Work. Between those limits lay, as a completed act, the achievement of man's salvation, the taking away the sin of the world, the Atonement, the Reconciliation, by one great deed of full, true, perfect and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world, by the offering *once for all* of His Body and Blood, His Life, His whole Self, by the One Mediator, the One and only High-Priest.

144. Or rather, perhaps, we may think of it as one

fixed in its murderous purpose, and so virtually doomed, and into which He was to enter no more save as a prisoner, is recorded in the words ἐγείρεσθε, ἄγωμεν ἐντεῦθεν (*Arise, let us go hence*), with which He left the Upper Chamber on His way to the Kedron and Gethsemane. For the Μεταβαίνωμεν ἐντεῦθεν, see Josephus, *Jewish War*, II. xxii. 1; and VI. v. 4; also Tacitus, *Histories*, v. 13.

great drama, in which, though they are closely connected and form a continuous whole, three successive acts may be distinguished. For, first, we distinguish clearly and decisively, by the light of the circumstances themselves and of the language and demeanour of the Lord, between what we may call severally the *active* and the merely *passive* stages of the Great Sacrifice; between the scene in the Upper Chamber, on the one hand, and the Lord's sufferings at the hands of His enemies from the moment of His midnight arrest, on the other. Between these two lies Gethsemane, and its awful mystery of Agony; wherein seem mingled the mightiest actings of a resolved self-sacrificing Will and the severest passive suffering in inward moral and spiritual anguish, unknown, inconceivable. Then, inwardly and outwardly alike, in the sole unapproachable grandeur of His Atoning Love, in the lonely majesty of the absolute submission to which, for love of His Father, and of us, He had devoted Himself, He *trod the wine-press alone, and of the people there was none with Him* (*Isaiah* lxiii. 3).

The first of these three stages has a certain marked completeness in itself. We must remember that the very constitutive essence of sacrifice is the inner sacrifice of the Will, the Self, in absolute surrender and devotion to the Will of God, whatever that may be. This inner sacrifice is kindled only by the heaven-sent fire of a supreme love of God. Without that no outer sacrifice, of however severe suffering, avails anything. For *though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love,*

it profiteth me nothing. The willing submission to outwardly imposed suffering, coming from the act of others, of God, or man, or evil spirit, is germinally contained (and this whether the suffering to follow be fully and consciously foreseen or no), in the inner sacrifice of the will which goes before. That inner sacrifice is made, and renewed, on occasion, as God calls for it, in perfect love to God; and so (for perfect love involves this), in perfect trust in God; in the absolute confidence that nothing can befal, or be laid upon, the self-sacrificing spirit but by His permission; and that all must turn to His praise and glory in the furtherance of His great purposes of Love, and in the moral perfecting of the spirit itself. Such a self-sacrificing Will belonged to our Lord throughout His whole life. Yet were there mysterious crises of its higher development through conflict; as, for example, in His lonely trial in the wilderness; and once more when the καιρός (*season*) until which, after His Temptation, the Devil *departed from Him,* came round again, on the near approach of His Passion and of *the hour of the power of darkness.* To these occasions we may (I think) be right in adding a third, not obscurely intimated in the Gospel record as occurring between them; namely, in close connection with the Lord's Transfiguration. That event, which happened when, as at other times, He was spending the whole night in solitary communion with His Father, was signalized by not only the temporary revelation of His inner glory, but also by the appearance of the two great Saints of the Old Covenant, the representatives of the Law and the Prophets, who *spake of His decease*

which He should accomplish at Jerusalem; and by the renewed testimony of the Voice from Heaven to His unique Sonship, as the Beloved. Further, in each of the Synoptic Gospels, the narrative of the Transfiguration is immediately both preceded and followed by marked predictions of His Sufferings, Cross, and Death. In the same immediate connection Saint Luke (ix. 51) writes, *It came to pass, when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem;* and Saint Mark (x. 32), that as they were *in the way going up to Jerusalem, Jesus went before them: and they were amazed; and as they followed they were afraid.* With the foreknowledge of the inevitable suffering which was to be the price of man's redemption, with the ever-increasing pressure of that foreknowledge, grew, in like ratio, in the human consciousness of the Saviour, the stedfast purpose of unlimited self-sacrifice. Yet were these earlier occasions but so many steps which led to the Upper Room, as surely as the next steps thence were to Gethsemane, and thence to Calvary. Tuesday had seen the solemn close of His teaching, the last of His warnings to His people, as the great *Prophet* Who *was to come.* Wednesday's plot of the wicked husbandmen with the traitor disciple for the murder of the Son and Heir was not unknown to Him. He entered the Upper Chamber with the shadow of that treachery on His heart. He knew that His hour was come: and so He said, *With desire have I desired to eat this Passover with you before I suffer.* His Passion was already at the door.

It is this that gives its deep, its undying, its immense significance to His every act, every word, every gesture, on that solemn night. It is this that discloses the real meaning of His exhibition of Himself as our *Great High Priest*, the *Mediator of the New Covenant*, when He *blessed* the Bread and Wine, and, so blessing them, consecrated them to be the sacred symbols of His Body and His Blood, then and there, in the inner and essential reality of His self-devoting will, *given, broken*, and *shed*, as the sacrifice and token of the New Covenant, *for the remission of sins.* It was, in the highest spiritual sense, a Sacrificial Act. It carried in itself all that followed; and so it was complete in its acceptableness; even as was Abraham's surrender of his child of promise, and Isaac's surrender of himself for a whole burnt-offering, though not outwardly consummated in blood. Abraham, by that act—an act loaded with deepest typical meaning—*spared not his own son*, but freely gave him, a willing victim, to the death, *from whence also he received him in a figure* (*Heb.* xi. 19). The father's sacrifice was in the long three days' sad journey to Moriah, and in the taking (it needed not the use) of *the knife to slay his son.* The sacrifice of the son was in his willing submission, whereby he was bound and *laid upon the altar, upon the wood.* Even so was Christ's Body given, and His Blood shed, *for the remission of sins*, when, by His own act, the Bread was broken and the Wine poured out.

Compare Archbishop Thomson, in *Aids to Faith*, Essay VIII. On *The death of Christ*:—

'When He speaks of "My Blood of the New Cove-

nant," no doubt the word Sacrifice is dispensed with ; but there must be very few, we should hope, who cannot discern in such words the "sacrificial allusion." ' (I.)

Again, 'It cannot be denied (we might almost say that before Mr. Jowett it never was denied) that the words of the institution of the Lord's Supper speak most distinctly of a sacrifice. "Drink ye all of this, for this is My blood of the new covenant," or, to follow St. Luke, "the new covenant in My blood." We are carried back by these words to the first covenant, to the altar with twelve pillars, and the burnt-offerings and peace-offerings of oxen, and the blood of the victims sprinkled on the altar and on the people, and the words of Moses as he sprinkled it: "Behold the blood of the covenant which the Lord hath made with you concerning all these words" (*Exod.* xxiv.) No interpreter has ever failed to draw from these passages the true meaning: "When My sacrifice is accomplished, My blood shall be the sanction of the new covenant." The word sacrifice is wanting ; but sacrifice and nothing else is described. And the words are no mere figure used for illustration, and laid aside when they have served that turn. "Do this in remembrance of Me." They are the words in which the Church is to interpret the act of Jesus to the end of time. They are reproduced exactly by St. Paul (1 *Cor.* xi. 25). Then, as now, Christians met together, and by a solemn act declared that they counted the blood of Jesus as a sacrifice wherein a new covenant was sealed; and of the blood of that sacrifice they partook by faith, professing themselves thereby willing to enter the covenant and be sprinkled with the blood." (I. 2.)

Communion followed; and, upon that, the solemn typical High-Priestly Intercession, the Lord's own Prayer for His Church so long as it should be 'militant here in earth.' In that prayer He expressly says, '*I have finished the work that Thou gavest Me to do.*' The active Sacrifice

was, at that moment, made and accepted, or such language could not have been used. In what remained, at least from the Arrest onwards, He was rather passive than active. Hence His silent submission, whereby, unless when forced to speak, *like a sheep before her shearers is dumb, so He opened not His mouth.* Hence, in the final moment, the noticeable use of the passive form *It is finished.*

145. At the entrance of the Olive-Garden we reverently pause. To the endurance of all that might await Him there He had submitted Himself already in the Self-oblation of the Upper Chamber. There was the mysterious conflict, with *strong crying and tears;* but it was not the struggle of resistance; it was the struggle of the resolved and devoted Will, enforcing itself and its imperious determination on the natural reluctance of the lower elements of a genuine human nature, whose very perfectness and purity, in body, soul, and spirit, could only give it a more sensitive susceptibility to suffering, and a stronger aversion to both the humiliation of death and the deeper humiliation and degradation of a close, though it were but a vicarious, contact with sin, when *on Him were laid the iniquities of us all.* We watched with Him in spirit, as, a few weeks ago, the awful night came round[1]. More inwardly touching than even the Cross itself we found that sight on which our spirits gazed. In life's hardest battles, in the fiercest soul-conflicts, when the struggle is that of a sin-weakened will against a nature not merely reluctant, but actively

[1] This Lecture was delivered in Easter-tide.

rebellious, in hours when prayer alone with God is our only stay, it is to the thought of Gethsemane; it is to the remembrance of Him, Who under the Easter moon, beneath the gnarled olive-trunks, bowed Himself to the dust for us, that we turn for strength; knowing that in Him, *the same yesterday, to-day, and for ever*, we have *not an High Priest that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.*

> 'To the still wrestlings of the lonely heart
> He doth impart
> The virtue of His midnight agony.'
>
> (CHRISTIAN YEAR, *Wednesday before Easter.*)

Wherefore we pray, 'By Thine agony and bloody sweat, Good Lord, deliver us;' or, more touching still, with our Greek brethren, Δι' ἀγνώστων σοῦ παθημάτων, Ῥῦσαι ἡμᾶς, Κύριε (By Thine unknown sufferings, Good Lord, deliver us).

146. In the third stage of His one great Sacrifice, viz. from His arrest to His giving up the ghost, the great High-Priest was merely passive in the hands of His enemies; patiently submissive to whatever, in malice or in ignorance, Jew or Gentile, rulers or rabble, governors or soldiers, inflicted upon Him in His most holy Flesh, which He gave *for the life of the World.* That is, He was passive outwardly. Inwardly, the active energy of His will was working throughout; for only when He willed He *bowed His Head, and gave up the ghost. None* (οὐδείς) *took His life from Him, but He laid it down of Himself. He had power*

to lay it down, and He had power to take it again (*St. John* x. 18). Nay, even in uttered word and act, in this last extremest stage of His voluntary humiliation and self-abnegation, did the One Mediator show on occasion His latent royal and divine character. His inalienable Majesty was there when, as soon as He said *I am He* unto the noisy multitude, whom He rose from His knees in Gethsemane to meet, *they went backward, and fell to the ground* (xviii. 6). Before Caiaphas, and before Pilate, He acknowledged, in differing but appropriate ways, His royal dignity as the Son of God. To both also He indicated His prophetic character. When adjured by Caiaphas, He answered, in language that involved His claim to the Messianic dignity of Prophet and of King, that He was *the Christ;* nay, He was *the Son of God;* and He foretold His *sitting on the right hand of power*, and His coming, in their time, *in the clouds of Heaven.* To Pilate He admitted that He was *a King*, though His Kingdom was *not of this world;* and, further, that He came into this world *to bear witness to the truth.* To the daughters of Jerusalem, on the *Via Dolorosa*, He prophesied of the days of judgment that were coming, *when men should begin to say to the mountains, Fall on us, and to the hills, Cover us.* As Priest He interceded for the Gentile soldiers who nailed Him to the Cross, *Father, forgive them, for they know not what they do.* As King He listened graciously to the prayer of the Penitent Thief, *Lord, remember me when Thou comest in Thy kingdom.* But as regards His present relation to the Jewish and Gentile powers, in whose hands He was a

helpless victim, He was, in this stage, simply passive, until He willed to say, *It is finished.*

147. With these words, *being put to death in the flesh, but preserved alive in His* human *spirit* (1 *St. Peter* iii. 18), He passed into the vast populous realms of the Unseen; submitting still, since He willed *by the grace of God* to *taste death for every man,* to that abnormal and contradictory separation of soul and body which is *the wages of sin,* the 'debt' of sinful nature, the work of him who was *a man-slayer* (ἀνθρωποκτόνος) *from the beginning;* and which, in itself a degradation and disgrace for that human nature which was originally made in the image of the Living God, was an infinitely greater humiliation for Him in Whom was no sin. Yet this too He willed. This too was wrapped up in the Offering of the Cup in the Upper Chamber, when *He poured out His Soul unto death* (for *the blood is the life*), and so was *numbered with the transgressors,* accepting their lot; and so *bare the sin of many and made intercession for the transgressors* (*Isaiah* liii.). This was involved in His Incarnation, since sin had entered into His world. *Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy Him that had the power of death, that is the Devil, and deliver them who through fear of death were all their lifetime subject to bondage* (*Hebrews* ii.).

The state of death was, while it lasted, a prolongation of His voluntary humiliation; but it was a necessary part of the work of our Redemption, which

He had undertaken. For it was a time, we cannot doubt, of most important action on the part of the One Mediator, during His sojourn in the unknown dwelling-place of that vast and growing 'majority' (οἱ πλείονες) of those imperishable souls of men whom He came to save.

148. The veil that hangs between us and that great unseen world, *Sheol*, or *Hades*, or *Paradise*, however Holy Scripture designates it, in whole or in part, has scarcely been lifted, even in the recorded words of the Lord Himself. What the rapt Apostle saw or heard in Paradise he expressly tells us *it is not possible for man to utter* (2 *Cor.* xii. 4). Only the broadest outlines are revealed to us. But these are revealed; and so are fitting subjects for our earnest thought and meditation. The continued, uninterrupted, conscious existence of each human spirit, disembodied, but not therefore necessarily disassociated altogether from matter (as is, perhaps, usually, but superficially, assumed to be the case), nor without some envelope or vehicle, however subtle, of its living essential vital forces, which gives it outer form and locality and individualization; sensibility, perhaps greatly intensified, to pain and pleasure, inward and outward, mental and physical; continued memory, and power of utterance and converse; recognition of others in the same mysterious abode, and, consequent upon such power of converse and such recognition, the possibility, at least, of social life; knowledge of what has passed on earth since their decease, by whatever means conveyed, direct, or through intercourse with later comers; interest in those

left behind; hope or fear, for them and for itself—these surely must be allowed by the believer in the Christian Scriptures to be general features, clearly enough revealed, of the condition of all departed souls in the great Unseen; which, we shall do well to remember, is not so much a 'future state,' (except to each one of us who are still in the flesh,) but is the actual present state of the vast mass of mankind. Further, if faith must insist that thus much must be conceded, it must also follow, from the continuance of essential life, with memory and power of converse, that there is also moral, mental, spiritual movement, growth, development; and this aided and quickened by a nearer perception of spiritual things, consequent upon the introduction of the soul to great hitherto unseen realities, simultaneously with its removal from this present life, and its being unclothed of that grosser frame of flesh and blood by which it was in relation with this visible world.

149. There is, indeed, after the term of this earthly life is reached, no further probation; no opportunity of repentance in the proper sense of the word, that is, of inner change of mind from the love of evil and the life of sin to the love of good and of God, and the life of earnest endeavour after holiness. The whole tenour of Holy Scripture is against so unfounded and dangerous a supposition; and implies that, however it may be only as yet in germ, and that undiscernible by any but the all-searching Eye, the final direction and determination of the moral choice is really taken, for good or evil, within the allotted limits of the present

life. Natural moral science, based on observation and experience, apart from revelation, points unhesitatingly to a like conclusion; and even heathen philosophy fully recognises the solemn significance of life, in its opportunity for the exercise of moral choice, and for the growth of habitual moral attitude and tendency into finally settled determination of character. Further, it should be remembered, as bearing upon our view of this highly important question, that, ideally and in the original purpose of man's Creator, his Moral Governor, and Judge, the intermediate state, of separation of soul and body, is abnormal and unintended. That state is a dislocation of the true continuity of man's full and complete life, a strange thing, the result of sin, a deflection, however overruled for good by the manifold resources of the infinite mercy of God. Man, as originally created, was created for Life, not for Death; for life in his ὁλόκληρον (whole constitution) of body, soul, and spirit (1 *Thess.* v. 23); for life upon this earth, which, under whatever altered conditions of glory and of beauty, when its travail-time is over, and it shall have been delivered from *the bondage of corruption,* we have no real reason to doubt will always be man's dwelling-place. But he was created, and that, as we have seen (§§ 48, 71) necessarily, in a state of probation; and it is obviously fitting, and almost, we may say, required by the very idea of probation, that it should come at the opening of his endless career, and begin, as it does begin, as soon as free will and power of moral choice are felt within him. But if the originally-intended sphere and

stage of this probation be his natural earthly life in the flesh, and the natural condition and circumstances of human social life common to him and his fellows; and if, in fact, his very probation lies in, and is constituted by, that condition, those circumstances; then it would seem to follow—apart from the observed decisive and often (apparently) unalterable effects resulting, and that often very early, from our probation, as we know it, in the present condition of our life—that an extension, or a renewal, of probation in a state of being so strange, so different, so unintended, is not to be expected, and would be unavailing; especially when it is considered that that state of being is itself a penal state, a consequence of sin.

150. On the other hand, although this be so, and although we have no ground for looking for further probation on the other side the grave, nor for renewed opportunities of an inner vital change from darkness to light, from death to life, in the moral centre of our being, the conscious will; we may, we must, believe—since we believe in the uninterrupted continuance of the real life, and in the carrying over the grand total result of this life across the change of death into the Unseen state—we must believe in the continuance of progress, development, and growth; for life, in every or in any sense of the word, implies them; only it is a development in the direction already decisively taken.

In these considerations we see the opening for a great work of *the Father of spirits* on the countless millions of millions of the human souls for whom Christ

died; a work to be carried on through Him, the One Mediator, in Whom and through Whom and for Whom, as *the Image of God*, those souls were made, and Who died for them that He might, if they do not defy Him, restore that image within them.

God alone knows the determinate moral condition and capacity of each of the souls that He has made, at the moment when He summons it into the Unseen. We may be quite sure that their moral conditions and capacities vary infinitely; that is, in degree; though of kind and quality there can be, in the last resort, but two. We may be quite sure that, in the placing of each on this or that side of the dividing line—the acceptance or the rejection of God, so far as He has, in various ways and degrees for each, presented Himself to each in the opportunities of earthly life—*the Judge of all the earth* will do absolutely *right*, with absolutely perfect knowledge, with infinitely perfect and tender discriminating love. Moral capacity—so awfully different, so infinitely varied, are men's lots, men's opportunities, in life—may be present, though in the very lowest conceivable degree, the merest germ of as yet unextinguished possibility. The living spark may be there, though it defy our microscopes. God can discover, and will tend it. We may trust Him never to *break the bruised reed, nor quench the smoking flax*. We may trust Him to fan it into a living flame of love, and to place it in the most favourable circumstances for its development. What the process may be, or the time taken up in it, we cannot, need not, guess; but of the fact itself we must be absolutely

certain; and of the loving agency therein of the Divine Παιδαγωγός, the One most gracious Mediator, breathing, from Himself, upon each morally living soul, as each can bear them, and together with whatever needful discipline of inward or outward pain, the renewing influences, the freshening dew, of His own Holy, patient, loving, creative and re-creative Spirit, the Lord, the Life-Giver.

151. We may joyfully believe that untold millions of waiting souls in God's safe keeping, with various degrees of spiritual capacity, each very precious in God's sight, and part of His Son's reward, from all the races of mankind, within God's special covenants and from outside them[1]; were the subjects, whether consciously longing and hoping for it or not, of some such grace and mercy, when the one white and spotless Soul from among the children of men, the Soul of Jesus, passed from the Cross of shame to the Paradise of joy; to be followed thither so quickly by one surely accepted, yet as surely most undeveloped, soul, from the cross beside His own.

In that vast realm, we may be well assured, are *many mansions*, many abodes of exact fitness to their destined occupants; abodes which are, for each, their *own place*. Into one portion, whose name of *Paradise* recalls man's first happy state, Christ's Soul passed at once, carried (it may be) by angels; there to be recognised by the expectant faithful, from Abel, its first inhabitant, to Joseph of Nazareth, and the Baptist, and others who had known the Lord in the flesh. In

[1] See *St. Matthew* viii. 10–12, and *St. Luke* xiii. 28–30.

their place of peace and rest and refreshment they saw Him Whom they had believed in, for whose coming they had longed; and they were glad. They saw the great Prophet of whose coming Moses had foretold; and whose very presence was a fresh revelation to them of God and of His love, and of the gathering mercy of His gracious dealings with them. They saw the great High Priest Whom their old ritual had foreshadowed; the *Lamb of God* Whom their sacrifices had prefigured, and Who had now *taken away the sin of the world.* They recognised their King, the royal David, fresh from the overthrow of the great Goliath; and they knew that His appearance there was but the presage of still greater triumphs for Him and them.

152. Beyond this we have at least one highly significant intimation of another work, in another portion of the great Unseen, which may, very probably, be taken, like so many other things in Holy Scripture (which cannot tell us everything), as a typical and suggestive example and specimen. Beyond, below, the Paradise of God, Christ descended *ad inferos.* We are not to understand this, and probably those who placed it in the Creed never so meant it, of *the Hell of Fire* (ἡ γέεννα τοῦ πυρός), prepared (that is, originally), not for man, but *for the Devil and his angels.* Of the portion of any human beings in that nothing is said until after the General Resurrection and the Judgment. But, short of that, Saint Peter, in a well-known passage (1 *Pet.* iii. 18), as to whose meaning surely Bishop Pearson is wrong and Bishop Horsley right, speaks of the φυλακή (*prison*, or *safe keeping*), in which were detained the

souls of the Antediluvians who had perished in the Flood, when it overtook *the world of the ungodly;* among whom, at the last, they were found, notwithstanding long previous warning, *when once the long-suffering of God waited in the days of Noah,* the *preacher of righteousness, while the Ark was a preparing.* They were outside the Ark of safety by their own act. They perished by an awful visitation of judgment; which was *the end* of their world. They had no share in the New Heaven and the New Earth, over which the Dove flitted, and across which the Rainbow of mercy shone, when the waters were abated, and the purpose of the Ark was served. Yet to them the human spirit of Christ *went and preached*—rather, His own Herald, He *went and proclaimed* (ἐκήρυξε)—can we doubt? a proclamation of mercy. The *destruction of the flesh,* the awful and sudden judgment, from which there was no longer any possible escape, may have been the very means of compelling, at the last, that repentant turning to God which should preserve, or rekindle, ere yet too late, the spark of life within them, and so render it possible for *their spirits to be saved,* albeit we know not in how for ever diminished glory and beauty, *in the day of the Lord Jesus* (1 *Cor.* v. 5). In what necessary discipline of not quite despairing uncertainty and expectation they had waited those long ages; what spring of renewed life and love the visit and the proclamation of Christ, turning hope into certainty, had brought them; what further training should lead their and others' souls upwards, in the intermediate time till Christ shall come

again, to close, as He then opened, this present Dispensation, we cannot say. But the thought of this passage rightly apprehended must (we may humbly submit) widen the range of our conceptions with reference to the manifold variety, the unfailing yet varied mercy, and the inconceivably vast scale, of God's dealings, as their moral Governour, their All-loving Father, with the infinite variety of human souls, in all their infinitely varied relations to Himself, that do not, with final defiance, refuse His mercy and renounce Himself.

153. That an increase of light and peace and joy, in possession and in hope, was diffused through His unseen Kingdom for all who were able, and as each was able, to receive it, we cannot doubt. It has been so for His believing people on earth, even while they are still in the flesh, and are *in heaviness through manifold temptations*. Saint Paul, looking forward to his rest in Paradise, whose joys, disclosed in his rapture, he could remember with longing though he could not utter them in words, could desire *to depart, and to be with Christ*, as far better than even his loving and assured communion with Him in this life; and so as making death, for him, a *gain*. By this we know that whether in itself (that is, because of some objectively closer spiritual Presence of the Lord to faithful souls in the Unseen) or by reason of some change for the better, in themselves, or in their removal from worldly distractions and temptations, they are in closer communion with Him than here on earth; comforted, not in *Abraham's bosom*, but in His; safe in *the ever-*

lasting arms. Perhaps the change to increased blessedness is from both causes, objective and subjective; or, rather, we may distinguish three causes; some nearer manifested Presence of the Lord; some upward spring of soul and spirit into greater nearness to and capacity for Him, such as must indeed necessarily result to the living and capable soul from His nearer manifestation of Himself; and, thirdly, the greatly more favourable conditions in which the soul finds itself, through its deliverance *from the burden of the flesh*, and its introduction into the 'joy and felicity' of *God's chosen*, its *rejoicing with the gladness of His People*, its *giving thanks with His inheritance* (*Psalm* cvi. 5). But, so far as the change is in some nearer Presence of the Son of God, we should perhaps be more right in connecting it, not with anything that took place during, or upon, the visit of His disembodied spirit to the Unseen, but rather with the spiritual consequences that followed, to Himself and to His Church, (which, militant or at rest, is *His Body*,) upon His Resurrection; when His Manhood, from whose temporarily separated elements His Godhead had never been dissociated, was reconstituted in its entirety, and fully glorified; and upon His Ascension, when He Who had *descended first into the lower parts of the earth* (*Eph.* iv. 8–10), Who had gone down to the lowest depths where anything human was to be found, *ascended up far above all the heavens, that He might fill all things.* So, filling all things, He, the glorified God-Man, the new Head and Centre of Redeemed Humanity, filled both the Church on earth and the Church in Paradise

with an abiding nearer real spiritual Presence than was possible before; and the Church in Paradise with an even nearer Presence than was vouchsafed to the Church on earth; either as nearer in itself and in the modes and agencies of its manifestation and communication, or in the quickened receptive capacity of its subjects, or in both.

LECTURE VII.

THE WORK OF THE MEDIATOR DURING THE GREAT FORTY DAYS.

Acts i. 2. Ὁ Ἰησοῦς . . . ἐντειλάμενος τοῖς Ἀποστόλοις διὰ Πνεύματος Ἁγίου, οὓς ἐξελέξατο, ἀνελήφθη. οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν, ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. (Jesus . . . having given commandments through the Holy Ghost unto the Apostles whom He had chosen, was taken up; to whom also He shewed Himself alive after His Passion by many proofs, visibly appearing unto them during forty days, and speaking the things concerning the Kingdom of God.)

154. The period of the great Forty Days which followed the Resurrection is one of the most important and pregnant stages of the great work of the One Mediator. He was *raised in power.* He was *declared to be the Son of God with power, by the Resurrection from the dead.* In the perfected Majesty of His God-penetrated Humanity, the Son of God, the *Man Christ Jesus,* was now *crowned with glory and worship.* God made Him *to have dominion of the works of His hands,* and *put all things in subjection under His feet* (*Ps.* viii). *All power* (ἐξουσία, delegated authority) *was given unto Him in heaven and in earth* (*St. Matt.* xxviii. 18). In His Resurrection, as in their pledge and promise, were necessarily wrapped up and contained His Ascension into Heaven and His Exaltation to the right hand of the Father on His Throne on high.

But within the limits of this period there was a great plastic constitutive work to be done, of highest moment. It was not merely that inner Prophetic work, of which we have already spoken, whereby, by the in-breathing of His Spirit, now His *without measure*, and communicable from His holy Humanity, He *opened their understandings that they might understand* their own ancient *Scriptures*, and see Him in them all; and so gave to His Church the only key to unlock the Old Testament, imparting to them the first fresh springs and principles of that Christian exegesis which supplied the basis of primitive Apostolic preaching, teaching, and writing; that Christian exegesis which, preserved in the New Testament and in Catholic tradition, has been her light and her treasure ever since. It was not merely His gracious Priestly Absolution, when, to His bewildered and fear-stricken Apostles who, in His hour of trial, *all forsook Him and fled*, and to Peter, who had thrice denied Him, He sent, by the mouth of Mary of Magdala, His brotherly token of loving reconciliation, *Go to My brethren, and say unto them, I ascend unto My Father and your Father, and to My God and your God;* nor when, at night, though *the doors were shut*, He fulfilled for the first time, as the beginning of an incalculable series still prolonging itself, His promise, *where two or three are gathered together in My Name there am I in the midst of them;* and Himself, immediately in His own Person, as since by the mouth of His ordained ambassadors, gave, visibly and audibly, His message of forgiveness, *Peace be unto you.* It was more than these. These were true and

vitally necessary exercises of His Prophetic and High-Priestly functions; vitally necessary as a preparation for His next following work with them, and upon them, and for them, and for us.

155. That work was a Royal Work. He had now *received for Himself a Kingdom*, and *had returned*. He was now to constitute and organize that Kingdom; which was to be *the Kingdom of God, the Kingdom of Heaven* upon earth, the Kingdom of which He, the Eternal Son of God and *Heir of all things*, was now, in His Human Nature, the Sovereign Lord and Head, the Founder, the Law-Giver, the Ruler, the Beginning, and the End. It was to be a Kingdom of *chosen ones*, of those *whom the Father had given Him*, in the world but not of it; a Kingdom of men *called out* to live above the world, an ἐκκλησία, a Church; a Kingdom of human beings in the closest living union with Himself; a Society of men and women who were to be members of Himself, *of His flesh and of His bones*, as Eve of Adam's; a multitude of souls which, in their united totality, were to be His Bride, His Body of which He is the Head.

For this, from the first beginning of His earthly ministry, He had been making preparation. The Gospel He had preached was *the Gospel of the Kingdom*. The *good tidings* He had *brought to Zion* was that *the Kingdom of Heaven was at hand*. He had spoken of it as future, though imminent, *On this Rock I will build My Church*. He had gathered its materials together in the small circle of His believing followers. He had first called into special nearness to Himself His twelve Apostles; and laid the foundations of His

Church in a clergy[1]; in Peter and his brethren, the first joints in the strong vertebrate column round which the Body was to be formed, until it should have grown to its consummation in *the measure of the stature of the fulness of the Christ.*

Now, having *shewed Himself to them alive after His Passion by many infallible proofs,* having lifted up their thoughts and their faith to apprehend the full spiritual grandeur of Himself and of His Work—that work wherein they were to be associated with Him—He, in solemn converse from time to time, *gave commandments unto the Apostles whom He had chosen,* and *spoke unto them of the things pertaining to the Kingdom of God* (*Acts* i.).

A very special and weighty significance belongs to the recorded Sayings of those 'great Forty Days.' The now more than ever manifestly supernatural character of Him Who spake them; His declared royal and Divine dignity; the altered manner, the increased solemnity, of His converse with His followers; its occasional and, however overflowing with tenderness and love, its solemn and mysterious character, recalling the manner of His Old Testament manifestations as *the Angel of the* LORD*;* the pregnant authoritative, legislative, and imperative brevity of the Sayings themselves; their very unlikeness, in respect both of substance and manner as well as of circumstances, to anything in His previous discourses and teaching; all these features combine to invest them with peculiar and signal interest, and to show that they are the dicta of a

[1] Compare *Gleanings* from the writings of the Rt. Hon. W. E. Gladstone, vol. iii. p. 262.

Founder, the organic laws of an original Legislator, the fiats of a Creator; introducing a new order of things on the earth, and setting on work in the hearts and souls of men, and so in the life-springs of human society, new forces; and those from a supernatural and spiritual sphere, from a supernatural and spiritual centre, from Himself, the One Mediator. All that He had said and done in the earlier, the preliminary, stage of His work as Incarnate led up to what He said and did in this formative period. All before was preparatory to this; all was anticipatory of this. All that has happened since in the history and development of His Church, from Pentecost onwards, has grown, and is growing, out of this.

156. What then are these precious words of power whose creative energy is working still in the Church of God?

They are few, as they are brief. Yet here I can do little more than draw your attention to them in order; commending to your study, for a fuller treatment of them, the special discourses upon them of a former Bampton Lecturer, Bishop Moberly of Salisbury, and his Bampton Lectures, on a connected subject, of 1868.

First in order, as I have pointed out, is the message of forgiveness, *Peace be unto you;* a message at once both royal and priestly, the Absolution of the Great High-Priest, the Pardon of the King. There is great evangelic force in the primary and immediate bestowal of this gift. Forgiveness, and consequent peace with God, is ever the first necessity of man, the first condition of communion with God, of work for God. The

disciples could not have been what they were to be, the beginners of His Kingdom, the first-fruits of the great harvest of redeemed souls, the first results themselves of His finished work upon the Cross; still less the effectual heralds of its blessedness to others; until the words of reconciling love, from the present lips of the great Messenger of the New Covenant Himself, had wrought their comforting and strengthening effects within their own souls.

157. Then, and not till then, could He speak the Second word, which, in view of His approaching bodily withdrawal, and the consequent necessity of the delegation of His authority to others, human instruments, who should act in His Name, constituted and commissioned the Church, which is His Body, to be, in its corporate totality, His representative and agent on earth (*Appendix, Note* 10). *As My Father hath sent Me, even so send I you.* Brief as they are, no words could be more full of germinant and abiding power.

158. The Third word follows at once; for the delegation of authority must be accompanied with the communication of energy, of life and power, of wisdom and of grace, in which to wield it: *Receive ye the Holy Ghost.* And this, accompanied by the significant indication of what had not been wanting at the opening of the first stage of His redemptive Ministry (the stage of His own immediate, present, visible operation), when, at His Baptism, the Holy Ghost descended upon His Sacred Manhood, His natural body and soul, in visible bodily form, like a Dove. So now, His preliminary gift, by way of foretaste, of the Holy Ghost to His

Body Mystical, was marked by the accompaniment and conveyance of an inward spiritual grace by an outward visible sign. In this circumstance we observe a significant example of that Sacramental principle which, recognising at once and meeting the complex character of human nature with its material embodiment, and man's infirmity and backwardness in faith, was to be so prominent and peculiar a feature in His Church of the future. *He breathed upon them,* now that the barrier of sin had been removed. Then, as ever since, the second, or rather, we should say, the simultaneous gift of the New Covenant (for it ever accompanies forgiveness, and is part of it, and the pledge of it), the gift of the Holy Ghost, for all needful light and grace and help, was instantly conveyed to those who by His Absolution had been made both fit and able to receive it. In the light of that inward gift they were now enabled to appropriate His teaching, as He proceeded to *open their understanding, that they might understand the Scriptures,* and might see, as they had never yet before been able to see, notwithstanding the words He had spoken to them while He was yet with them in the flesh, the fulfilment, in Him, and in His sufferings and Resurrection, of all that had been written *in the Law of Moses, and in the Prophets, and in the Psalms* (*St. Luke* xxiv.).

159. All this was to empower them for the work they were to do. The remaining Sayings are imperative in form, and indicate the essential features of that work which they were to do in His Name.

They were to *go,* and, in His Name, to *preach,* or *pro-*

claim, repentance and remission of sins among all nations, as a gospel of good news, *to every creature, beginning at Jerusalem.* They were to be to others *the witness of these things,* of His Atoning Death, of His glorious Resurrection, and of the forgiveness and grace which had come thereby to themselves in their own personal experience. As a society of forgiven men, the accepted children of God, they were to announce to others the same blessing on the same terms; nay, they were to convey it in effectual power, *Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.* Thus 'Our Lord Jesus Christ left power to His Church to absolve all sinners who truly repent and believe in Him[1].' Henceforward, the Church was empowered to wield, by the hand of her authorized executive, from St. Peter onwards, *the keys of the Kingdom of Heaven;* to open the door of formal admission, as on the day of Pentecost, to all who believed and were willing to be baptized; to exclude all who disbelieve and reject the message of mercy when offered, so retaining their sins in full condemnatory power over them; and further, since sin was sure to reappear among the baptized, to exercise, for the spiritual welfare of all—of the Body, the Society, as a whole, and of its several members—a double discipline of salutary efficacy, in the judicial exclusion from Christian fellowship of notorious and impenitent evil livers, so long as they remained such, and in the forgiveness and readmission of such offenders upon their repentance and amendment; and yet again, since

[1] See Absolution, in the Services for the Visitation of the Sick.

sin within the Christian body, though not 'notorious,' might be voluntarily felt, as a restraining bar from full communion, or, on the approach of death, might weigh with awful downcasting force on even the faithful and the penitent, to convey, by the mouth of her duly-ordained officers, the special individual assurance of pardon to all who truly repent and unfeignedly believe.

160. Next, in what Saint John expressly describes as *the third time that Jesus shewed Himself to His disciples after that He was risen from the dead* (the evening appearances, on the Easter-Night, and on the Octave of Easter, being, apparently, the two that preceded it), the Lord, speaking especially to Saint Peter as the chief of the Apostles, and in him to his and their successors to the end, and insisting on proved personal love to Himself as a needful inward qualification, gives to His ordained Ministers their special teaching commission within the fold of the Church itself, *Feed my Lambs; feed my sheep.* The general proclamation (*κηρύσσειν*, &c.) of *the Gospel of the Grace of God* to those without, the publication of the great facts of the Life and Death and Resurrection of Christ, and of the consequent possibilities of forgiveness and salvation to penitent sinners, with a view to their being brought into the number and society of the *σωζομένοι* (*Acts* ii. 47), this is one thing; the careful feeding and training, the gradual upbuilding of those within, is another thing. Both are recognised, in their several distinctness, in the final Baptismal Commission. (See *St. Matthew* xxviii. 19, 20: *πορευθέντες οὖν μαθη-*

τεύσατε . . . βαπτίζοντες . . . διδάσκοντες, κ.τ.λ., *Go, make disciples . . . baptizing . . . teaching.*) The former is surely open to the zeal of the members in general of the Christian Society, working loyally in a spirit of love and *goodwill*, not of *envy and strife*, and *contention* (*Philipp.* i. 15), and in union with the authorized officers of the Church: the latter seems to be rather a special function of these last, as requiring fuller and higher knowledge and experience, and closer and more exclusive devotion to the work of teaching, as well as special empowering gifts, conveyed in ordination; without which gifts none, surely, would dare to undertake so awful and so responsible a task.

161. It was on what must, perhaps, be considered the most public, and otherwise remarkable, occasion of the Lord's Manifestation of Himself after His Resurrection, that He gave the Baptismal Commission which contains the conclusive revelation of the Doctrine of the Holy Trinity. In the Upper Chamber Jesus had said to the Apostles, *After I am risen again, I will go before you into Galilee* (*St. Matthew* xxvi. 32; *St. Mark* xiv. 28). On the actual Resurrection morning, first the angel at the sepulchre, and then the Lord Himself, repeated to the women this promise for the disciples, that they should see Him in Galilee; with a command to meet Him there for that purpose. St. Matthew, who records these promises, records their fulfilment (xxviii. 16), *The eleven disciples went into Galilee, unto the mountain where Jesus had appointed them.* It is impossible to resist the conclusion that others were present besides the Eleven; that this

great occasion was, in fact, a general meeting of our Lord's followers, including all who could by any possibility attend. (So Olshausen, Stier, Alford; so Canon Cook, in *Speaker's Commentary.*) And, if so, the occasion may, very probably, be identified with that of which St. Paul speaks (1 *Cor.* xv. 6), when the Risen Christ was seen *by above five hundred brethren at once.* The largeness of the number present may well account for St. Matthew's next statement, that *when they saw Him,* and *worshipped Him, some doubted.* The Eleven, and others present with them in Jerusalem, had certainly seen Him at least twice before, on the Easter Night and on its Octave, and so had been satisfied of the reality of His Resurrection. But others among the large number of His Galilæan followers may well have hesitated on this their first occasion of seeing Him; and then, possibly, at some distance, at least at first, for in the next verse it is said that *Jesus came towards them* (προσελθὼν) and so spake unto them the great words, *All authority hath been given unto Me in Heaven and on earth, Go ye therefore and make disciples of all the nations, baptizing them into the Name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and, lo, I am with you all the days even unto the consummation of the age.*

Here the One Mediator speaks in the fulness of His Mediatorial Power; exercising, in a great authoritative act, that plenary sovereignty as Prophet, Priest, and King, wherewith He was now, since His glorification through His Passion, solemnly invested in His In-

carnate Nature; revealing, once for all, decisively and distinctly, His relation to the Father, as One with Him in Essential Deity; and, further, disclosing the distinct, but equally Divine, Personality of the Holy Spirit, through the gift of Whom to His Church His own continual Presence with them was to be for ever assured, giving His own authority to their acts, sacramental and otherwise, done in His Name.

162. With this charge, given to the disciples in general, must be compared the final charge, given to the Apostles at Bethany, before the Ascension. The record of this is preserved in the closing verses of St. Mark and of St. Luke's Gospel, and in the first chapter of the Acts of the Apostles (*vv.* 4–8). It is noticeable, first, for the universal sweep of its commission, *Go ye into all the world, and preach the Gospel to every creature;* Secondly, for its authoritative declaration of the terms of salvation, *He that believeth and is baptized shall be saved,* and its equally authoritative denunciation of the consequence of rejecting the preached and offered Gospel, *He that disbelieveth shall be condemned;* and, Thirdly, for its promise of the miraculous powers over various forms of evil, bodily and spiritual, and of speaking with new tongues, which should accompany and attest the first proclamation of the Gospel. The promise of the great Gift of the Father was renewed, and they were commanded to *tarry in the city of Jerusalem until they were endued with power from on high* (*St. Luke* xxiv. 49).

163. And so, from the summit of the Mount of Olives, *when He had said these things, as they were*

looking, while He blessed them, He parted from them, and was carried up into heaven, and a cloud received Him out of their sight (*St. Luke* xxiv. 51 ; *Acts* i. 9), and *He was received up into Heaven, and sat on the right hand* of God (*St. Mark* xvi. 19).

Then was the language of the Twenty-fourth Psalm fulfilled—

> '*Lift up your heads, O ye gates;*
> *And be ye lift up ye everlasting doors;*
> *And the King of Glory shall come in.*
>
> *Who is this King of Glory?*
> *The* LORD *strong and mighty;*
> *The* LORD *mighty in battle,*
> *Even the* LORD *of Hosts, He is the King of Glory.*'

Then also was fulfilled the typical ministration of the great Day of Atonement. The *great High Priest*, the true Aaron, the One Mediator, now *passed through the heavens* (*Heb.* iv. 14), and entered *within the veil* into the true Sanctuary of the Universe, the very Presence of the Invisible Eternal God, *having obtained eternal Redemption for us* (*Heb.* ix. 12). Then the great Sacrifice, once made in the Upper Chamber and upon the Cross, was offered, presented, pleaded, before the immediate Presence of the Father, *an offering and a sacrifice to God for a sweet-smelling savour* (*Eph.* v. 2); perfectly and for ever, in its continual presentation, through the continued Presence in Heaven of the *Lamb as it had been slain* (*Rev.* v. 6), reconciling Heaven and earth, and uniting them in one; in one Communion, one Church, one Family, with one life and one worship, one service and one work.

164. At this point it becomes necessary to direct our attention afresh to the distinction between the functions of natural and of spiritual Mediation as both exercised by the One Mediator; a distinction identical with that between Nature and Grace, as commonly understood among Christians. The natural life of all that lives owes, as we have seen, its origin and maintenance to the instrumentality of the Eternal Son, through Whom the Creative fiat of the Godhead passes forth into actual external realization. But, in beings endowed with a moral and spiritual nature, angels or men, there is a deeper inner life, of the will and of the affections. This is their spiritual life, the life of grace. Of this also the Son of God is the Mediator. Whatever spiritual life, in its varied forms and degrees, reaches any, it is ever and only the presence and action, within heart and soul, of the Holy Spirit of God, ever and only given through the One Mediator. The all-inclusive loss of the fall of man was the withdrawal of this life. Sin is contradictory to it. *The wages of sin is death*, first, in the spirit, and in the higher life of man; then in the body and the lower, the natural, life. The great work of the Redeemer was the recovery of this higher life for man. Its first necessary part was the removal of sin, its next a New Creation, a Regeneration, of human nature. This was the great work of Christ's spiritual Mediation. Foreshadowed and prepared for by lesser exercises of the same gracious function through a long series of ages, it could only be fully achieved on His actual Incarnation. He must become one of us, though without sin,

in order that He might be the Second Adam, the new Head and Centre of the New Creation, *the Father of the world to come.* And, since sin had entered in, He must vanquish sin and its author in our nature; though it were only through His own voluntary submission to the law of sin and suffering and death that He could *destroy him that had the power of death* (*Heb.* ii. 14).

165. This great work was now completely effected. Already, as we have seen, on the very day of His Resurrection, with loving eager haste, the Saviour began to apply its restorative powers to those whose faith in Himself rendered them capable of such restoration. Yet was this, for the present, only by way of preliminary pledge and foretaste. His entrance into the true Holy of Holies, there to *appear in the Presence of God for us,* and His enthronement as King in the Kingdom of God, must precede the full restoration of the great Gift of the Holy Spirit of God, man's true, man's highest life. For that great result, that crowning blessing, was to be at once the fruit of the all-prevailing Intercession of the *Great High Priest* in the true, the Heavenly Sanctuary, and the bounteous gift, the gracious royal largess, of the Risen and Ascended King. It came at Pentecost on the united assembled praying Church, which was then, according to the Baptist's prophecy (*St. Matt.* iii. 11), baptized *with the Holy Ghost and with fire.* Then was the Body of the Christ fully born into its new regenerate life, the life of the new, the spiritual creation, the life of living membership in Him, as to body, soul, and spirit, the

life of organic union with the Christ, and, in Him and through Him, with God.

The manner of the bestowal of the gift was essentially sacramental. It was accompanied by the double outward sign, the *rushing mighty wind*, betokening the power of the Spirit in the Church as a collective whole, and the *divided tongues like as of fire*, resting *upon each one of them*, betokening His living influence in and upon each severally. In that all-inclusive gift were germinally contained all the powers and forces, all the gifts and graces needed for the full development of the Body Mystical of the Christ. It was the conclusive token of accepted Atonement; it was the pledge of full and complete Reconciliation, of Peace, of Sonship; for it was *the spirit of adoption, whereby we cry, Abba, Father* (*Rom.* viii. 15). It made those who received it *sons of God* (*St. John* i. 12), uniting them to the Eternal Son, their Head. It was Life in Christ, Who thereby became the true inner life of His Church and of each member thereof (*Col.* iii. 3, 4). It was a life which should grow and strengthen, in both its forms, the individual and the corporate, in the original Church, the then *Body of the Christ* (1 *Cor.* xii.), which first received it; and in the thenceforward growing and expanding Church, as it spread itself, like leaven, through the mass of unregenerate human nature, by the continual admission, on Faith, Repentance, and Baptism, of new members, like those three thousand, the first-fruits of Christian preaching, in whose favour the keys of the Kingdom of Heaven were first used on the Day of Pentecost itself, and who

were the earnest of the great harvest that was to follow.

The record of its earliest growth is contained in the Book of the Acts of the Apostles and in the Apostolic Epistles. In these documents we have, preserved for all time, the history of the first manifestation of Christianity in the world; of the first exhibition of its principles, moral and social; and of the development of the constitution and working of the Catholic Church, according to the principles imparted by its Divine Founder to its first officers and members. What we find in the latter half of the volume of the New Testament, from the Acts onwards, are not detailed instructions, nor precise rules and laws; but the concrete historic exhibition, in actual life and work, of certain great principles of order and of conduct, together with the record—and this is a specially precious feature of the form which the literary monuments of original Christianity providentially took—the record of certain typical specimen cases, which remain as examples of the application of the principles which the Teaching and Spirit of the great Head had lodged within His Church, to be developed for its guidance and governance as occasion arose.

166. It seems demonstrable that the great Gift of Pentecost was, like the sacramental inbreathing of the Paschal night, bestowed not on the Twelve Apostles only, but on the larger body of the believing disciples in general then present in Jerusalem; on the then *Body of Christ*, in fact, together with its already developed organs and duly authorized and acknowledged execu-

tive officers, of whom Saint Peter was first (*Appendix, Note* 10). For the present, and for immediate needs, those organs, those officers, were the Twelve alone; the Twelve as one, with St. Peter their mouthpiece. Thus when the first converts from the outside world put their first question to the Church, *Men and brethren, what shall we do?* it was *to Peter and the rest of the Apostles;* and Peter answered them. In the College of the Apostles were then stored up and contained all the needful powers and resources, for Teaching and for Government, of the Christian Ministry.

Teaching and government were their work; but their inherent powers for that work were to be exercised, even during the early years of their united residence at the original centre, Jerusalem, according to a due and orderly and already divinely-provided course; of which order the primacy of Saint Peter was the guarantee and representative. And for the minor and subordinate exercise, in lesser defined departments or localities, of parts of that work, (which in its entirety was theirs, and for which they were responsible in chief,) they were empowered to provide, and did provide, as occasion arose. It is even probable that on the very day of Pentecost itself the principle of delegation came already into use, and that the Apostles, exactly as their Lord Himself had done (*St. John* iv. 1, 2), either in whole or in part, baptized the three thousand by the hands of others deputed to the task. In the general body of the original believers, small as it then was, there would still be those differences of age, position, character, and aptitudes, which would obviously mark out some

rather than others for subordinate duties under Apostolic direction. One such distinction (we can hardly doubt) would be the circumstance of having been, by the Lord's own call, one of the Seventy. Another might well be the belonging to the family of the Lord Himself, or to a priestly family.

167. The beautiful picture of the First Church, contained in the opening chapters of the Acts of the Apostles (see especially the latter verses of chapters ii. and iv.), has an undying attraction for us. It is the Ideal of what the Church of Christ, the *Kingdom of God* on earth, should be; in itself, and as a power for good in the world. Peace and unity, brotherly love and self-obliterating helpful service, joyful thanksgiving worship, and holy high communion with God, a simple and gladsome social life one with another—these are its plain and striking features. They are exactly what the life of man ought to be, as lived in the great thought of the central fact of the Resurrection, in itself so wondrous a revelation of the higher, the eternal life for which man was made; and which was now re-opened to him, and, in the power and force of the Pentecostal gift, placed within his reach, now and for ever.

Thus a new, a supernatural force and agency, lodged in the Catholic Church as its organ and instrument, was now planted in the midst of the hostile world, for its recovery to God. What should ideally, had the ancient Israel been faithful, have come by continuous and peaceful development without a break, must now call out an intenser opposition to God, to His Purpose, and to His Method. It must be seen that, in the

result, He, who was essentially *the Prince of Peace*, and the Ambassador of Peace, had come *not to send peace on earth, but a sword.* The settled and matured hostility to Jesus on the part of the classes who determined the attitude and action of the Jewish nation, sealed irremediably as it had been by the murder of the Messiah, must necessarily extend itself to His Church. The breach declared from the moment when they rejected Him and His Kingdom, in the fatal words, *We have no king but Cæsar*, could only grow wider until it ended in their downfall and destruction. The gift, a palpable gift which they both saw and heard, which He *shed forth*, according to ancient prophecy and to His own more recent promises, was the proof at once of His Resurrection and of His Ascension and Enthronement. It was the sure pledge that He Who had *gone away into a far country* had now *received for Himself a Kingdom;* and was now *by the Right Hand of God exalted as Prince and Saviour*, as *both Lord and Christ* (*Acts* ii. 36), as *Lord of all* (x. 36). And it was also the proof that, having *received for Himself* His *Kingdom*, He would *return* in power and majesty, *coming in the clouds of Heaven*, and that ere that then living generation should pass away, for the judgment of the apostate Church.

168. Meantime, throughout the whole of that generation, by the space of forty years, there was to be a respite of grace. The offer of mercy was to be specially made to the Jews, both of Palestine and of the Dispersion, and to them first, ere the Mediator should become the Judge. *Unto them first God, having raised up His Son Jesus, sent Him to bless them in turning*

away every one of them from his iniquities (*Acts* iii. 26), and offering them, no longer as a Nation, but one by one, a home among the true *Israel of God*, a citizenship in *the New Jerusalem.* The record of this work, and of the announcement of the Gospel throughout the world and the opening of the New Covenant to the Gentiles, is preserved in the inspired literature of the New Testament. It was a work of difficulty, of suffering, of martyrdom. Hence three special manifestations of the risen and ascended Christ, the now Incarnate Son of God, in His glorified humanity, are recorded.

169. These manifestations recall, and are to be considered in a line with, those appearances, in human or angelic form, under the Old Covenant, which, as preparatory to the Incarnation, we considered in Lecture IV, and, like them, they occur on special and critical occasions. Their character is thus marked as unusual; as not belonging to the normal manifestation of Christ through the Holy Spirit in and to His Church. The first of these was that to St. Stephen, immediately before his martyrdom. In his trial before the Council the two now opposing influences met face to face; the official Jewish Church, apostate, rejected, and already doomed, in its resistance to the Holy Ghost; the Christian Church, *full of the Holy Ghost, and of faith* in Jesus as the Messiah. He Who had said, *Lo, I am with you all the days*, was not wanting to His faithful witness at that supreme moment. Stephen, the first to die for the Faith of Christ, *looked up steadfastly to heaven*, saw the Shekinah-glory, and Jesus standing on the right hand of God, and said, *Behold, I see the heavens*

opened, and the Son of Man standing on the right hand of God. In intimate connection with this was the second manifestation of the ascended Jesus to Saul the persecuting zealot, who had stood by, consenting to the murder of Saint Stephen. It forced open his closed heart to the overpowering conviction that the despised Jesus, Whom in His followers he persecuted, was indeed *the Lord.* It converted him into Paul the Apostle of the Gentiles, *the chosen vessel* to carry that Name which he had hated *before the Gentiles and kings and the children of Israel* (*Acts* ix. 15). The third manifestation was that vouchsafed to the beloved exile of Patmos, the companion and partaker with the then much-suffering Church *in the tribulation and Kingdom and patience which are in Jesus* (*Rev.* i. 9). Again, the gracious and encouraging Revelation of Him Who, in His unseen glory is *the Prince of the kings of the earth* (*Rev.* i. 5), as well as the Head and Lord, the Guide and Governour and Protector of His Church, was sorely needed. Once made, it serves for her assured support and comfort through all time until He shall come again.

170. It is no part of our present task to discuss the questions of the date, and consequent true primary reference, of the Apocalypse. It must suffice to say here that the study of it led me long since to the conviction that its date lies within three years or less of the catastrophe of the Jewish War and of the downfall of Jerusalem. The time was one of great excitement among the Jews; not in the Holy Land only, but throughout the world. It was, consequently, a time of great trial for the Christian communities every-

where. They were exposed to the combined hostility, at once, of the unbelieving Jews, and of the Gentile powers, who ignorantly confounded them with the everywhere detested Jews, and hated them accordingly[1]. The Christians of Jewish race would, for obvious reasons, be likely to suffer most from both these quarters; and many might well, under their circumstances of fearful trial, be tempted to apostatize. Their still remaining

[1] The few years immediately preceding the Destruction of Jerusalem by Titus were in fact, and that in an increasing degree year after year, the time of that θλίψις μεγάλη (*the Great Tribulation, the Tribulation of these days*) which was so specifically forētold in the Olivet Prophecy (*St. Matt.* xxiv. 9, 21, 29); of which, as a necessary antecedent condition of the incoming of *the Kingdom of God*, the Apostles forewarned their converts (*Acts* xiv. 22; 1 *Cor.* vii. 28); which had become, before the date of the Epistle to the Hebrews, a very present fact (*Heb.* x. 32–34); which St. John shared in, with the rest (*Rev.* i. 9), and out of which the souls of the martyrs passed into the Presence of the Lamb (*Rev.* vii. 14). It seems to have coincided with, or at least to have fallen within, that period during which the Devil, who had previously been *the Prince of this World* (*St. John* xii. 31) and had, especially through the agency of idolatrous religion, *deceived the whole world*, i. e. especially *the Gentiles* (*Rev.* xii. 9; xx. 3, 8: 1 *Cor.* x. 30), was *cast out into the earth* (*Rev.* xii. 9; compare *St. Luke* x. 18; *St. John* xii. 31), and so had *great wrath, because he knew that he had but a short time* (*Rev.* xii. 12) before *the mystery of God should be finished* (x. 6, 7), and vented that *great wrath* in *persecuting the woman* (the faithful Church, the true Israel) *which brought forth the man child*, and in *going to war with the remnant of her seed, which kept the commandments of God, and held fast the testimony of Jesus Christ* (xii. 13, 17). The *short time* was closed by the millennial *binding* of Satan, consequent upon that coming of Christ in His Kingdom which was signalized outwardly by the fall of apostate Jerusalem, and the presence of which Kingdom on earth, in the Catholic Church of *the Times of the Gentiles*, marks and guarantees the temporary abeyance of the full power of the imprisoned deceiver.

strong attachment to their own ancient system, and their intense national pride in their beautiful capital, and their great Temple with its stately worship—feelings which, in their case, could not possibly escape the contagion of the special excitement then prevalent among their brethren—would tend (it can hardly be doubted) to increase the force of that temptation. The whole system in which they had grown up, round which their deepest affections had entwined themselves, and which had necessarily left so deep a mark upon them, was plainly threatened with destruction. The very thought of its passing away had almost driven their race to madness. That such should be the end of their excited expectation of a Messiah Who should be, in their worldly sense, *the Prince of the kings of the earth*, and should not only deliver them from their subjection to Rome, but place them in a position of supremacy in the world, was to the Jews an intolerable thought. The Christian Jews would know of the ominous predictions which the first, the more specially Hebrew, Gospel has preserved, in the record of Christ's great Prophecy on Olivet, and of the words of Christ to Caiaphas. And not the Christian Jews only. We cannot doubt that that answer to Caiaphas was carefully treasured up against Christ and His Cause in the memories of non-Christian Jews; and they might well have gained a knowledge of the Olivet discourse also from Christian relatives. The presence of this knowledge, and the consequent passionate feeling it would naturally generate, is very clearly indicated in the testimony of the suborned false witnesses against Saint

Stephen (*Acts* vi. 13), *This man ceaseth not to speak blasphemous words against this Holy Place and the Law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.* It is not difficult to imagine the bitterness and violence of the feelings which would be thus aroused in the minds of the still unbelieving Jews against their Christian countrymen; nor the intensity of the pressure, moral and otherwise, to which these would be subjected in consequence. Nor can we wonder that, under such circumstances, the thought should have come back again, to the minds of some at least among them, Can it be, after all, that Jesus is what Christians maintain He is? They knew that God spake to Moses (*St. John* ix. 29). They knew that the ancient and venerable religion of their race rested on the acknowledged foundation of a great historic revelation. Was it really necessary to acquiesce in the belief that all its outward and visible splendour must pass away for ever, and be as if it had never been? Was the Christian allegation true, that its real inward essence was imperishably secured in the Work and in the Church of Christ? Could it be that the humble Christian Church of those days, the sect that was *everywhere spoken against*, was to be, and that exclusively, what it should all end in? Putting ourselves into the position of that first generation of Hebrew believers, we may well imagine their difficulties, their sore temptations. That the Church survived and triumphed notwithstanding such difficulties, not to speak of others which, like these, were peculiar to that

time, is one among the many sure proofs of her supernatural origin. It was to meet such difficulties, and to strengthen them against such strong, subtle, and plausible temptations, that the Epistle to the Hebrews was, very evidently, written; to arm them beforehand at once against the growing intensity of the special persecution they had already begun to suffer from, and against the heavy blow, now imminent, of the visible downfall of that system which, to the insight at least of spiritually-minded Christians, had long been *decaying and waxing old*, and was *ready to vanish away* (*Heb.* viii. 13)[1].

171. With the same state of things fit in the messages and the revelation of the Apocalypse, the date of which its style and language combine with other considerations to place as early as I have indicated. It were strange indeed, were it possible, that of the four Evangelists the one who alone is named among the small group of the four actual listeners to the discourse on Olivet (see *St. Mark* xiii. 3) should have left no record of it; especially since it is he who gives such prominence in his Gospel to our Lord's controversy with Jewish unbelief. But if we suppose the Apocalypse to be a special fuller revelation on the same subjects as occupy the twenty-fourth and twenty-fifth chapters of Saint Matthew's Gospel and the parallel passages in the other Synoptics; to be, as it were, a fuller form, an expansion, on a larger canvas, of the

[1] Compare also the Epistle of St. James, the Bishop of Jerusalem, written under the same general circumstances, at a somewhat earlier date; observing especially i. 2, 3, 12; ii. 6, 7; v. 2, 7–11.

solemn prophecy to which Peter and James and John and Andrew had listened as they sat with Jesus, on that last Tuesday evening, on the slopes of Olivet, facing the setting sun, with the doomed city and its glorious Temple lying full in their beauty at their feet, such difficulty is removed.

The downfall has proved so great, so terrible, so complete, the period it closed has so completely passed away, that later generations have failed sufficiently to estimate either the grandeur and the glory of the Jerusalem of that day, and of the system of which it was the visible centre and representative, or the very peculiar and critical character of the whole epoch. Hence has arisen a failure to perceive the true primary bearing alike of the Olivet discourse and of the Apocalypse; and a sort of feeling that the language is too grand and high-flown for such an application. But this latter difficulty in the way of a truer view arises in great measure from a too literal habit of mind in estimating the symbolical, and consequently, (as it seems to the more prosaic Western mind,) the hyperbolical character of the language and imagery of prophetic Scripture. Looking closely at the twenty-fourth chapter of Saint Matthew, we discern a clear line between the first and the second portions of the great prophecy. Surely our Lord Himself has given us the key to the primary application of the first portion. It lies in His words, as reported, with all but verbal identity, by the three Synoptics (*St. Matt.* xxiv. 34; *St. Mark* xiii. 30; *St. Luke* xxi. 32), *Verily, I say unto you, this generation shall not pass away till all these things be fulfilled.* For one primary

and very practical purpose of the prophecy was to warn beforehand those whom it would actually closely concern; in order that, when the time came, they might secure their safety by flight; as we know the Christians of Jerusalem did. But after these words the discourse changes its character. It passes into a general warning to all Christians, and especially (*St. Matt.* xxiv. 45) to the clergy, of the necessity of watchful readiness for that later, and greater, coming of the Son of Man to Judgment, of which the Visitation on Jerusalem was a type. In this second portion, in marked contrast to the assurance that the former portion would be fulfilled within that generation, we find clear indications of the lapse of an indefinitely long time. They lie in the phrase *while the Bridegroom tarried* (χρονίζοντος) and in the Lord's return (in the Parable of the Talents, *St. Matt.* xxv. 19), *after a long time.* Distinct again from this portion is the solemn description of the final Judgement of the Gentile world (*πάντα τὰ ἔθνη*) with which the discourse closes, and which is without any note of time, further than what is implied in its position as following the Parables of the Virgins and of the Talents.

But the decisive character of the break after verse 34 is clearly marked; for the next words carry us on from the fall of Jerusalem to the final Consummation. *The heaven and the earth shall pass away, but My words shall not pass away. But of that day and hour,* i. e. in which the heaven and the earth shall pass away, *knoweth not any, no, not the angels of heaven, but My Father only.*

The parallel place in Saint Mark has here the re-

markable addition, *Neither the Son.* This gives still greater point to the sharp contrast of the uncertainty (humanly speaking) of the time of the great future and final Consummation of *the Age to come* (the Christian Dispensation, then only beginning), with the express declaration of the Son that the close of the then Age, the Jewish Dispensation, would certainly be seen by men then living. The difference of the two statements is also further marked by their close and immediate juxtaposition. The addition οὐδὲ ὁ υἱός (*neither the Son*) perhaps only expresses what is really implied in the μόνος (*only*) of εἰ μὴ ὁ πατήρ μου μόνος (*but My Father only*). The Lord's saying, recorded in *Acts* i. 7, should be compared in this connection;—*It is not for you to know times or seasons, which the Father set in his own power.* The knowledge of the doom of Israel, after its long history, was appropriate even to the human nature of Him Whom it closely concerned as *the King of the Jews*, and Whose sentence, in fact, it was. The future consummation of the Christian Age (αἰών) of *the times of the Gentiles*, then only beginning, was a mystery upon which, just because it was only beginning (or, biblically speaking, only to begin on the downfall of Jerusalem), no light was as yet vouchsafed to any created intellect. The issues of our dispensation lay in the free-will of man, to the action of which it was subjected, as well in the offer of the Gospel as in the commission, and command, to spread it. How many, and whom, *out of the world*, the Father should *give* to the Son, was, together with the relation of man's free-will to such act of

gift, an impenetrable secret and mystery, hid in the Absolute and Sovereign Will of the Eternal Father; not revealed, at the time Christ spoke on earth, to the human mind of even the Eternal Son. And there was no experience light as yet, at that date, upon it. The attitude of *the rulers of the Jews* was, indeed, already fatally determined, and their doom thereby sealed. But the attitude of the Jews of the dispersion was (perhaps) not yet so ascertained at the time our Lord's words were spoken, and upon that attitude much depended. It was otherwise thirty or thirty-five years later, as we know from the later Epistles of the New Testament, and from the Apocalypse. Hence (it would seem) the greater fulness (as compared with the Olivet Discourse) of the *Revelation of Jesus Christ, which God gave unto Him,* and which *He sent and signified by His angel unto His servant John* (*Rev.* i. 1) to *testify unto* the then Christians *these things in the Churches* (xxii. 16). They were then *things which must shortly come to pass* (i. 1). Upon them was to follow the Millennial period; a long, but wholly indefinite, period, to be closed by the General Resurrection and Judgment; but that at a *day and hour* of which the inspired volume gives absolutely no indication whatever. It only intimates that it will be, to the generation on whom it comes, awfully sudden and unexpected; probably because of their unbelief and consequent mere worldliness. The catastrophes that came upon the world A.D. 67 to 70, were not unexpected; and the men of that time were not altogether, like the contemporaries of Noah, absorbed in worldly business and

enjoyment. On the contrary, there was *distress of nations with perplexity, men's hearts failing them for fear, and for looking after those things which were coming on the earth* (*St. Luke* xxi. 25). This again is an indication that, from the words '*Heaven and earth shall pass away*' to the close of the Olivet Discourse the reference is to things that are now still future. It is very observable that there is a parallel break and change of subject in the Apocalypse; through which, from the fourth chapter onwards, we trace a general analogy, though on a greatly enlarged scale, to the Prophecy on Olivet. The doomed city is the same in both. The once *faithful city* had *become an harlot* (*Isaiah* i. 21), a Babylon, not a Jerusalem, a 'city of confusion,' not a 'Vision of Peace' (*Appendix, note* 11). The Elect Church was to be delivered from her hatred, and placed beyond reach of the misery of her downfall, the description of which is completed in the eighteenth chapter. Then it is announced (xix. 7) that '*the Marriage of the Lamb is come*,' and we are reminded of the Parable of the Ten Virgins in the Olivet Prophecy (*St. Matt.* xxv), and the imagery there employed. After this follows (*Rev.* xx) the Millennial period, which, according to the most reasonable and probable interpretation, seems to answer generally to the present actual dispensation (see *Lecture* VIII and *Appendix, note* 12); and then, with manifest reference to Christ's own words in Saint Matthew, the Seer exclaims (xx. 11), *And I saw a great white throne* (the "*throne of His glory*") *and Him that sat on it, before whose face the earth and the heaven fled away: and there was no place found for*

them. And I saw the dead, small and great, stand before God . . . . . And I saw (xxi. 1) *a new heaven and a new earth: for the first heaven and the first earth were passed away.*

172. In offering this comparatively simple solution of a problem on which, through long ages, volumes have been written, with the general result only of making confusion worse confounded, and, in some instances, of bringing contempt and ridicule on a deeply interesting and solemn subject, and even on Biblical Exegesis generally, it is necessary to say that it deals only with the original primary and immediate reference at once of the Apocalypse—as a revelation, shortly before the event, of the coming downfall of Judaism, and of Jerusalem, its centre—and of the corresponding portion of the Saviour's eschatological discourse. Of the Revelation, chapters four to nineteen inclusive, the 'Preterist' view seems the true view. But it is the nature and characteristic of New Testament, as it is of Old Testament, Prophecy, to have, beyond its primary, and (so to say) intended, reference, beyond the immediate historic fulfilment which was consciously anticipated by the prophet himself, the capability of further 'applications' by way of analogy; and so of further fulfilments, it may be of varied scales of magnitude—but always proportional—under parallel circumstances of the Church and of the world, or of portions of either. This truth is indeed only a higher way of saying that 'History repeats itself,' i. e. that human affairs are not the sport of chance, that they are under a moral government, and that a uniform one, under which like causes

produce like effects. The immediate historic occasions and fulfilments of Bible Prophecy may be said, with the exceptions of such clearly marked portions as point without question and by the very nature of the case to the still future end of all things, to lie wholly within the Bible itself. But being, as they are, striking examples and specimen cases of the method of the Divine Government, and of the principles on which that Government is administered, they have a secondary and typical reference—and that a divinely intended reference—of the most instructive and important kind, to later events, persons, and circumstances, of a similar character. And to this analogical reference we can place no limit, since it depends only on the recurrence of an analogous condition of things.

The second and final downfall of the earthly Jerusalem, itself foreshadowed by the first, and included together with the first in the vista of such prophecies as *Leviticus* xxvi. and *Deuteronomy* xxviii. foreshadows, for all time, the doom of a faithless and apostate Church wheresoever found. This permanent applicability of inspired prophecy, and of the exemplar cases of the Mediator's Government of His Church recorded in the Bible history, is but the analogue in the spiritual sphere, in the religious life of man, of what we may also observe in the natural sphere of man's earthly, civil, and social life. God's dealings with Egypt, with Nineveh, with Tyre, with the earthly Babylon, themselves the subjects of forewarning prophecy, are again but patterns and examples of His dealing with other nations and cities

under like circumstances, and so far as they are like. As it was with Sodom and Gomorrah, so it was with Herculaneum and Pompeii. As it was with the literal Babylon, so with pagan Rome. As with Tyre and Egypt, so, in their secular and political aspect, has it been — though in lighter measure, because of the Christian remnant within them — with Venice, with Constantinople, with Spain, and with Holland.

173. In the Christian Church it may be that, in the latter days, the *falling-away* (ἀποστασία, *apostasia*) of which Saint Paul speaks (2 *Thess.* ii) may bring about an awful parallel to the last days of Jerusalem; and the fearful language of the Apocalypse may receive its final illustration in the case of once Christian nations into whose *empty house*, once guarded by faith, the evil spirit, which had been exorcised by Christ, has returned, *bringing with him seven other spirits more wicked than himself*, and so making their *last state worse than their first* (*St. Matt.* xii. 43–45)[1]. Meantime, the history of the once flourishing Churches of the East, of Asia Minor, and of North Africa, and, more

[1] These words were indeed uttered with express reference to the then existing generation; as is clear from (1) the connection (which see) in which St. Matthew records them, and (2) from the closing sentence which he, the Hebrew Evangelist, preserves, *Even so shall it be also unto this wicked generation.* St. Luke, in the parallel passage (xi. 24–26), introduces the saying about *the unclean spirit* without its introductory connection with the wickedness of that *evil and adulterous generation* of Jews, and without the closing sentence above quoted. Do these omissions in the Gentile Gospel—this abstinence from pointing the saying directly at the then living generation of Jews—contain a hint that the saying may be analogously true in Gentile Churches also?

strikingly still of Alexandria, of Constantinople, or, nearer home, of mediæval Scotland[1], may furnish examples, in varied measure, of historic parallel to the downfall of Jerusalem, and of the judicial action of Him Who was seen *walking in the midst of the seven golden candlesticks*, and Who, in the messages to the seven Churches, has indicated, for all time, the principles of His dealing with those who bear His Name, and are set to do His work in His kingdom of heaven upon earth.

[1] It has been estimated that in mediæval times the Catholic Church owned one-third of the soil of the kingdom of Scotland.

LECTURE VIII.

THE WORK OF THE MEDIATOR AFTER THE ASCENSION.

HEBREWS xii. 22. Ἀλλὰ προσεληλύθατε Σιὼν ὄρει καὶ πόλει Θεοῦ ζῶντος, Ἱερουσαλὴμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων, πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων ἐν οὐρανοῖς ἀπογεγραμμένων, καὶ κριτῇ Θεῷ πάντων, καὶ πνεύμασι δικαίων τετελειωμένων, καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ. (But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the firstborn, which are enrolled in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant.)

174. THE judgment upon the Jewish Church, decisively and visibly marked by the destruction of the old Jerusalem, the mystical Babylon, inaugurated as decisively the *times of the Gentiles*, and launched the Catholic Church on its wonderful career. The *Gentiles which followed not after righteousness attained to righteousness, even the righteousness which is of faith*, accepting Him as Lord and King Who had been to Israel *a stone of stumbling and a rock of offence*, but Who, *falling upon them* in awful judgment, had *ground them*, as a nation and a polity, *to powder*. Only *the election*, now merged in the true, the spiritual, *Israel of God*, had obtained that which had been the great end of their Church and nation, the reason for its existence. *The*

rest were blinded; cast away, like branches *broken off* God's *good olive tree,* into whose place the Gentiles were *grafted in.* So, in that wonderful Providence of God, the thought of which, with its ever mingled mercy and judgment, drew from Saint Paul the burst of adoring amazement which closes the eleventh chapter of his Epistle to the Romans, all the subsequent generations of the Jewish race, themselves not partakers in the sin of their fathers, have been born into that condition of inherited unbelief, of invincible ignorance, and (humanly speaking) inevitable blindness, in which, for this age, *God hath shut them all up together, in order that,* in some way known unto Himself, *He may have mercy upon all.*

175. Satan, who, as *a strong man armed,* had reigned as king, nay more, as *the god of this world,* over the Gentile races in the days of their ignorance, was now dethroned. *A stronger than he* had *come upon Him,* and met him on his own ground, the world of man, which he had invaded, and over which he had usurped authority. Even in the preliminary stage of His redeeming work the Christ, speaking with reference to the subjection of the demons to His delegated representatives acting in His Name, had said, *I beheld Satan as lightning fall from Heaven* (*St. Luke* x. 18). Later, as the great crisis drew on, He had said, on the third occasion when the Father's Voice was heard from Heaven (*St. John* xii. 23, &c.), *Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men toward Myself.* And later yet, in the final

discourses that followed the great self-oblation of the upper chamber, He said, projecting His and the Apostles' thoughts onward to the time after Pentecost, *The Paraclete shall convince the world about judgment, because the prince of this world hath been judged.* At last, *A stronger than he had come upon him,* and had *overcome him, and taken from him all his armour wherein he trusted, and divided his spoils.* The *king most mighty* of the forty-fifth Psalm had *girt His sword upon His thigh,* and *in His Majesty* had begun to *ride on prosperously on behalf of truth and meekness and righteousness.* The rider on the white horse of the Apocalypse was gone forth *conquering and to conquer.* The Kingdom of God had come upon the earth (*St. Luke* xi. 20). That work of recovery had begun, the ultimate result of which should be that *the kingdoms of the world* should, fully and for ever, *become the kingdoms of our Lord and of His Christ* (*Rev.* xi. 15, 16). Thus the Millennial Period of the Apocalypse was opened by the binding of Satan, the great adversary, the secret animating spirit of the rival world-power (see *Rev.* xiii. 2, 4). His action was restrained; so that wherever the Kingdom of God came, and with it the new spiritual forces, the *powers of the age* long looked for, but now *come* (*Heb.* ii. 5; vi. 5; ix. 9), *he should deceive the Gentiles no more, till the thousand years should be fulfilled* (*Rev.* xx. 2, 3). Thenceforward, from the definite setting up of Christ's Kingdom, even on earth and amid the circumstances of this mortal life of man, within the now world-wide Church of Christ, as within a charmed circle held for Him by the God-

inspired, God-supported, faith and devotion of His believing people militant in the power of His Name, not Satan, but the Crucified, is King. Much more does He reign in and for the Church at rest in that Paradise *within the veil;* wherein are stored, their earthly warfare over, the ever-increasing 'majority' of redeemed souls, who constitute the incomparably larger portion of the Church which, on earth or *within the veil*, is but one Communion of Saints, one *Kingdom of God.* Over that Kingdom, from His ascended glory, where He sits, in our nature, on the throne of the Universe, at the right hand of God, He reigns, the *One Mediator, the Man Christ Jesus*, the Head of the Church; and shall reign *until He hath put all His enemies under His feet.* Moses with the Elders of Israel, and afterwards Isaiah and Ezekiel, had seen Him in His glory under the old dispensation. Once more the Seer of the Apocalypse beheld Him, now presented under the expressive symbol of the Lamb, that is, as the incarnate and once suffering Redeemer, now associated in equal glory with *Him That sat on the Throne;* and receiving, as within the Triune Godhead, Which was manifested in Him, the worship of the Church, of the Angels, and of all Creation (*Rev.* v)[1].

[1] Notwithstanding the distinction between Him *That sat on the throne* and *the Lamb*, I incline to think that both are to be understood of the Son; the first of the Son in His Eternal and Divine Nature, as the Creator, the second of the Son as the Redeemer, as sacrificed, i. e. in His Human Nature. The distinction in Dan. vii. between *the Ancient of Days* and the *son of man* should perhaps be understood in the same way (see § 107). Certainly St. John's description of Him Whom he saw *walking amid the seven golden candlesticks* recalls Daniel's

176. He reigns not alone. To a wondrous present reality of high spiritual privilege, the pledge and the earnest of future manifested glory, God, *Who is rich in mercy, for His great love wherewith He loved us, hath quickened us also with Christ;* given us the new spiritual life, in Him and with Him, in *the first Resurrection*, the resurrection of the soul to grace; and so hath *raised us up together with Christ, and made us to sit together with Him in the heavenly places, in Christ Jesus* (*Eph.* ii. 4). His people also, the subjects of His Kingdom, the members of the Church which is *His body*, has Christ made to be *kings and priests unto God and His Father* (see *Exod.* xix. 5, 6; *Isa.* lxi. 6; 2 *Pet.* ii. 5, 9; *Rev.* i. 6; v. 10; xx. 4), and to *live* and *reign with Him upon* (or *over*) *the earth* (ἐπὶ τῆς γῆς), i. e. within the visible earthly sphere of man's present life[1].

How are we to understand words which seem so great, especially as applied to anything now existing? Perhaps the following considerations may help us. An ideal redemption is depicted in the New Testament, especially in some of the great sayings of Christ—ideal, but not in the sense, God forbid, of its being unreal, unattained, impossible; for, in itself, and as regarded

description of *the Ancient of Days*. The words spoken by Him *That sat upon the throne*, in Rev. xxi. 5, suit perfectly the Son in His divine Nature. Or, we may understand it of the Triune God, as Isa. vi; but with more especial reference to the Son, inasmuch as a visible form, and that human (see *verses* 1 *and* 5), is indicated. See Bp. Wordsworth, *ad loc.* It should be recollected that the whole description is symbolical, and the language, as it were, hieroglyphical.

[1] The Westminster Revisers of 1881 read in Rev. v. 10 βασιλεύουσιν (*they do reign*) for βασιλεύσομεν (*we shall reign*).

from the point of view of the finished work of Christ, it is real from the moment of the Pentecostal gift. To us who are, of God's unspeakable mercy, the subjects of it, it is real as far as, at each moment of our spiritual history, we grasp it with living faith, and yield ourselves to it and to its influences with answering will. We, in our weakness and littleness of faith, in our slowness of heart to believe, are straitened in ourselves, and almost stagger at our own high destiny; nay, not destiny, for that is future, say rather, at the greatness of our present joy. *According to thy faith be it unto thee* is ever true. As our faith is, so are we. And we, in a lowering atmosphere of weakly faith, half-informed and so half-hearted, or even of bold scoffing unbelief—though that is really less dangerous, for it rouses and stimulates faith by reaction, and provokes enquiry, which always, if it be candid, strengthens faith—we, amid these adverse influences, too often fail to grasp and to appropriate, and so to make fruitful within us, the great things our Lord has done for us, the unspeakable gifts and graces He has placed within our reach. Yet, for all that, the Ideal is true. It is before us, above us, around us, within us, secured for ever and *immovable, a kingdom which cannot be shaken*, which we, so far as concerns God's gift to us, God's calling of us, have *received*. It may be ours, if we will; ours in present conscious joy, ours in future everlasting, ever-growing, fulness, if we *hold fast grace, whereby we may serve God acceptably with reverence and godly fear* (see *Heb.* xii. 18–29). (*Appendix, Note* 13.)

177. What is this Ideal? How shall we express it?

I answer, It is Life in Christ, life moral and spiritual, life eternal, present and everlasting. Death is the evil one's great triumph. Death, spiritual, moral, physical, is his great work as the accursed antagonist of God, and *the slayer, from the beginning, of man* made in God's *Image and Likeness.* The Son of God, the One great Mediator of life, natural and spiritual, to all creation, came in our nature, *to destroy the works of the devil* (1 St. John iii. 8); to *take away the sin of the world;* to give a new life from Himself, the Second Adam, and that *more abundantly*, to the race which, without Him, was, and must remain, *dead in trespasses and sins.* And the life which He brought to man was that Life which is in Him, the God-Man, *without measure* (*St. John* iii. 34); and which overflows from Him to us; even the living energy of the creative Spirit of God, the Lord, the Life-Giver. The true conception of the ideal redemption, and of salvation, as Christ has procured it for us, and offers it to each one severally whom God's mysterious election has called, and has brought to the knowledge of Christ in this life, is that it is *Eternal Life.* The way to the fuller and more fruitful grasp and apprehension of that conception is simply to meditate on the thought of spiritual, the only real, life, in the light at once of our own experienced need and of our Father's divine provision for that need in and through Christ our Lord. So meditating, we begin to *see light in His light,* by, first, realizing how real, how intolerable a death is the state of willing slavery to sin, of estrangement from God, now, in a fear and hatred which forecast an

eternal separation. So meditating, the inner eye is opened to spiritual things; and the 'second sight,' the spiritual sight, of faith awakes within us. We realize, with growing consciousness, the realities of that spiritual world with which we find ourselves, as Christians, in relation. We grasp Christ and His work by faith. *Justified by faith* we have *peace with God* through Him. Peace with God—and that, first and foremost, in the sense of assured and abiding forgiveness of our sins and conscious acceptance with Him as His sons in Christ—is our great, our standing necessity. In Christ we have this peace. Then, further, we feel the blessedness of our covenant-relation as initiated and sealed, in abiding effect, in the 'One Baptism for the remission of sins,' whereby we were graciously lifted out of the natural state of death, and new-born into the Family and Kingdom of God. Then we know that by that ingrafting we were brought into contact with the new, the supernatural, spiritual life which circulates through the Body of Christ, and which is the very Spirit, the very Life, of God. By that grace we are raised with *the first Resurrection*, the moral and spiritual resurrection; the essential resurrection, for it carries with it, for all who abide in it, the promise of the uninterrupted growth into all that is to follow.

Of this *first Resurrection* and of the Life Eternal into which a man is born thereby, Christ speaks in the saying (*St. John* v. 24), *Verily, verily, I say unto you, He that heareth My word, and believeth Him that sent Me, hath eternal life, and cometh not into judgment; but is passed from death unto life.* And He speaks of

it as a present thing, resulting at once from the acceptance of the Gospel as preached, directly or indirectly, by Himself; for He adds, *Verily, verily, I say unto you, the hour is coming* (i. e. after Pentecost) *and now is* (i. e. in the then presence and teaching of the Incarnate Mediator) *when the dead* (i. e. in the natural state of spiritual death) *shall hear the Voice of the Son of God; and they that hear* (i. e. with willing acceptance and obedience) *shall live*[1].

Once in this Life Eternal, and continuing in it, the believer has, in Christ's Ideal, no death to fear. The essential change is made. *There is no condemnation to them which are in Christ Jesus . . . For the law of the Spirit of Life in Christ Jesus has made them free from the law of sin and death.* Hence Christ can say, *Whosoever liveth and believeth in Me shall never die;* i. e. the

[1] That our Lord is speaking in St. John v. 25, 26, of a spiritual resurrection from a spiritual death is evident from (1) the phrase *they that hear*, implying a willing reception of, and attention to, *the voice of the Son of God*. There is nothing like this in the contrasted verse 28; for *all that are in the graves* must hear, whether they will or not; (2) From the addition *and now is*. The contrasted bodily resurrection is wholly future. (3) *All that are in the graves* (28) points to the physically dead; and so, by contrast, shows that 25 speaks of spiritual death. (4) *Shall come forth* (i. e. out of *the graves*), as contrasted with *shall live*, points to the same interpretation. Compare, for the present gift of the risen, the eternal, life to the regenerate believer (*St. John* iii. 14–16, 36; iv. 14; vi. 40, 47, 51, 54–58; viii. 51; x. 10, 28; xi. 25, 26; xvii. 3. *Romans* vi. 3–11; viii. 1–11. *Coloss.* ii. 12, 13; iii. 1–4. 1 *St. John* v. 11, 12). This life is real now, though often feeble, and always imperfect, always forfeitable by lapse into unbelief and disobedience. Faithfulness and *patient continuance in well-doing* to a death *in the Lord* secure it for ever. Hence St. John's language about the (present) millennial reign with Christ of the faithful dead within the veil (*Rev.* xx. 4–6).

physical death to which our *mortal bodies* are still liable is no death to the man, the self, but an upward step to fuller life, and so a *gain*, being the introduction to a closer nearness to Christ, Who has *abolished death and brought life and immortality to light through the Gospel* (2 *Tim.* i. 10).

178. We can now understand that, for the believer whose life is in Christ (i. e. whose life is Christ's life in him), eternal life is a present possession ; and the same in essence, and in spiritual reality and continuity, whether here or *within the veil.* Hence we can understand how, in a true sense, Christ's faithful people live and reign with Him even *on the earth ;* though it be true that the Millennial Reign revealed to Saint John has its truer and fuller, though now present and contemporaneous, realization, both objectively and subjectively, only for the redeemed in Paradise, in the *Jerusalem which is above* (*Gal.* iv. 26 ; *Heb.* xii. 22 ; *Rev.* iii. 12 ; xxi.).

To the eye of faith, which apprehends present spiritual fact, the work of the One Mediator is, though waiting as yet for its full manifestation in the final consummation, still so far in itself complete, as that, the dividing barrier of sin and death being done away, the seen and the Unseen are already reconciled and made one. The Communion of Saints embraces both. Even to Christians still in the flesh it is said, *Ye are come unto Mount Zion, and unto the city of the Living God, the Heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the Firstborn* who *are enrolled in heaven, and to*

God the Judge of all, and to the spirits *of just men*, i. e. the faithful departed of the older Dispensations, now at length, through the work of Christ, *made perfect, and to Jesus the Mediator of the New Covenant.* Already *our citizenship is in heaven.* (*Philipp.* iii. 20.) Already we are *fellow-citizens with the saints and of the household of God.* (*Eph.* ii. 19.) Already we belong to the *Jerusalem which is above, which is the mother of us all.* (*Gal.* iv. 26.) And the spiritual greatness of our calling sheds its heavenly glory and its beauty over the oft darksome and toilsome lot, in this world, of many a lowly Christian life that is lived in the light of that faith, under the observation of scarcely any eyes but those of God and His holy angels. *Gloria haec est omnibus sanctis ejus. Such honour have all His saints* (*Ps.* cxlix. 9); and, perhaps, most of all those who are His *secret ones.*

179. This now actual spiritual unity of Heaven and earth finds its expression in the Worship of the Church. In her holy services, and most completely and characteristically in the sacred mystery of her Eucharistic Sacrifice and Communion, believers, as *an holy* and *royal priesthood*, permitted *to offer up spiritual sacrifices acceptable to God through Jesus Christ* (1 *Pet.* ii. 5 *and* 9) *have access through Him, by One Spirit, unto the Father.* In our solemn sacramental Liturgy, the only full expression of our worship, the only worthy exhibition of our relation to God as His redeemed children, we *lift up our hearts unto the Lord.* From that moment we are more in Heaven than on earth. The veil is done away between them; and 'with

angels and archangels, and with all the company of heaven,' we laud and magnify, in the threefold *Sanctus* which is part of the revealed worship of Heaven, Him of Whose glory not *heaven* only but also *the whole earth is full* (*Isaiah* vi. 3; *Rev.* iv. 8).

180. The life which is in harmony with this worship is the life already of Heaven upon earth. The all-inclusive ordinance of the Holy Communion, the very crown and sum of the Gospel, as it enables God's forgiven children to plead before Him on earth, even as the Mediator Himself ever pleadeth it still in Heaven, that One and only Sacrifice (of *the Lamb slain from the foundation of the world*) which is the one and only ground and means of that effectual atonement on which alone their hopes depend, so it conveys to them, presently, that continual cleansing, refreshment, and renewal which, amid the infirmities and trials of this present life, they continually need. It maintains and strengthens their living union with Christ, and, in and through Him, with God. For it is the actual *communication of the Body and Blood of Christ* (1 *Cor.* x. 16) as *a quickening Spirit* (1 *Cor.* xv. 45) to us in our whole nature of body, soul, and spirit. It is the living link which binds each quickened soul to the One Mediator. It is the chief of the *joints and bands whereby all the Body, having nourishment ministered from the Head, is knit together* (*Col.* ii. 19); keeping up in each his membership in Christ's Body, and so securing for each that constant inflowing of the fulness of Christ's life whereby the whole Body *increaseth with the increase of God*. It maintains in each one

that eternal life of which we have spoken. And it carries with it the sure promise of that bodily resurrection and glorification *at the last day* (*St. John* vi. 39, 40, 44, 54) which shall be the token of the realized completeness of our salvation, the means of the final *manifestation of the Sons of God* (*Rom.* viii. 19), when *the righteous shall shine forth as the sun in the kingdom of their Father* (*St. Matt.* xiii. 43), and shall be *as the angels of God in Heaven;* nay more, shall be *like Him* (1 *St. John* iii. 2) Who *died for them and rose again;* for He *shall change the body of our humiliation that it may be fashioned conformably to the Body of His glory, according to the working whereby He is able even to subject all things unto Himself* (*Philipp.* iii. 21).

181. Looking forward through the present life to this full consummation and bliss, both in body and soul, which is daily presented to our faith and hope in the closing words of the Creeds; and feeling that he has already received, in Christ, *a kingdom that cannot be moved,* and is already introduced to, and surrounded by, eternal realities most blessed; the Christian, at peace with God, and delivered from the heathen's perpetual *bondage* through the *fear of death,* does indeed, in a most true, albeit a most unworldly sense, *reign,* with a royalty of which the most highminded Stoic never dreamed. The Christian knows that, with *the victory that overcometh the world, even our faith,* he is delivered from the various forms of the world's degrading bondage, *the lust of the flesh, the lust of the eyes,* or *the pride of life;* and has learnt to estimate more truly the dignity and the capacity of that human

nature which the hopeless pessimism of much modern anti-Christian thought would lower to a depth whence only its misery could redeem it from contempt.

182. Yet the very grandeur of such a 'state of salvation' secures humility; for in this stage, however real, it is not indefectible. To embrace with a fuller faith the glory of his calling is for the thoughtful Christian only to feel more acutely the contrast of his own shortcoming and unworthiness. Even a Paul must say, *Not as though I had already attained, or am as yet made perfect; but I press on, if that I may lay hold of that for which also I was laid hold of by Christ Jesus.* (*Philipp.* iii. 12.) Even a Paul, *straining forward unto those things which are in front, must press on toward the goal unto the prize of our calling above of God in Christ Jesus* (ver. 14), *if by any means* he *might attain unto that rising up from out of* the general body of *the dead* (ἐξανάστασιν τὴν ἐκ νεκρῶν, a peculiar phrase used only in this place), which is the *crown of life* for those who are *faithful unto death*, and which the language about the millennial reign seems to assign already, in some high unspeakable spiritual reality, to the saints in the Unseen, as their present reward, the outgrowth, the secured further development, in unbroken continuity, of that eternal life which had been begun in them even while still in the flesh; and the pledge of the assured consummation of their *adoption*, in the future *redemption of their bodies.*

183. Forgiveness, peace, life, in and through the Kingdom of God on earth, and through its life-giving Sacraments and means of grace, are the blessings enjoyed by

the believer from the finished work of the One Mediator the Prophet, Priest, and King, of that Kingdom which is the Catholic Church. For in that Kingdom Christ has made a perfect provision for the conveyance and application of all the benefits of His work of redemption to individual souls in each generation. For this purpose, among others, the Catholic Church exists, as a divinely-organized Body with a divinely-ordained constitution and officers. In the place of Christ's visible, bodily, local, limited presence is now substituted an invisible but universal presence, in and with His Body mystical, through His Holy Spirit. To that Body he gave the great commission to represent Him, to act in His Name, to carry on His work; *As My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and said unto them, Receive ye the Holy Ghost.* But He had already provided, in the creation, and in the acknowledged position, of the Apostolic College, for the orderly exhibition of that living energy which He then breathed into His Body. Though all were priests and kings, yet were there those who were so, by His own appointment, in a special sense, and with a special ministry, as the recognized executive officers and organs of His Body. They were to act, and through them the Body was to act, *in Christ's Name* (1 *Cor.* v. 4; 2 *Cor.* ii. 10), and 'by His commission and authority.' (*Article XXVI.*)

184. For the mediatorial work of the Son of God, at length fully organized in its completeness by His great redemptive acts as Incarnate, had now to be carried on and applied for that which was the great object

of it all, the bringing back man, and man's world, to God, to a fuller life in God than had belonged to man even as unfallen. It was to be carried on at once both in Heaven and on earth, which were now made one; in Heaven openly, immediately, by the direct personal action of the Mediator Himself as the High Priest of the New Covenant, Who, *within the veil, ever liveth to make intercession for us,* pleading evermore, as *the Lamb as it had been slain,* His own one offering of Himself; presenting evermore, with absolute acceptance, before the Father, the worship of His redeemed Church; and showering down the Father's answering grace upon it. On earth also in deepest, highest spiritual reality, though all invisibly to the eye of sense, was the same work to be carried on by the ever-present operation of the same Mediator, Whose promise was, *Where two or three are gathered together in My Name, there am I in the midst of them,* and, *Lo, I am with you all the days, even unto the consummation of the age.* The Agent of this spiritual presence, the living Power and informing Force of this spiritual operation, within the militant Church, is the Holy Spirit of God; using (since the conditions of our earthly life render such intervention necessary for man's religious as for his natural welfare) the present, local, visible, ministrations of men, called and empowered by Him 'for the office and work of priests in the Church of God.' This subordinate, delegated, ministrative priesthood is simply the visible instrument whereby the one and only High Priest exhibits and exercises on earth His own sole inalienable and ever-continuing

Priesthood. He ordained it originally in the College of the Apostles; who were not His 'successors,' but only the visible representatives of Him Who still lived, and Who, though invisible, was and is, since His Ascension and His gift of the Holy Ghost, more than ever present, *filling all things* (*Eph.* iv. 10). But the Apostles, like the Levitical priests, were *not suffered to continue by reason of death* (*Heb.* vii. 23). Successors they must have; for the work of Christ must be as near, and His Church as effectually operative, to each succeeding generation as to the first believers after Pentecost. Hence—and we cannot doubt, according to the principles wherein the Lord Himself had instructed them, when, during the great Forty Days, He *spake unto them of the things pertaining to the Kingdom of Heaven*—the Apostles provided such successors in the local Episcopate, wherein the Christian priesthood, in its totality of powers and responsibilities, has ever since been vested in chief; to be exercised locally, in clearly specified departments of spiritual function, for the ordinary charge of Christ's flock, through the subordinate delegated service of those of the second order, who receive their commission through the bishops, as they through their predecessors.

185. But behind, and above, and through, as well as besides and beyond, all these visible arrangements—which, depending on *men which have infirmity*, are, and must be, ever liable to defect in working—stands and acts, in His unapproachable prerogative, *the Great High Priest* (*τῶν ἁγίων Λειτουργός Heb.* viii. 2), the *Minister of the true Tabernacle*, giving power and efficiency to

the means and ministers of grace which are His own ordinance; yet visiting also, in direct and immediate action, through His Holy Spirit, the hearts and souls, individually and severally, whom the Father has given Him, and has, by His Providence, called 'to the knowledge of His grace and faith in Him;' knitting each one directly to God in the one Communion of Saints, which is His own Body mystical, and assuring therein to each separate baptized soul, according to its need of the moment, an open access to Himself, and, through Himself, to the Father; vouchsafing ever to each several living member in the Body His own indwelling presence in the believing heart, and His own ever ready sympathy and loving help. It is these constant ever-present blessings that make the gracious work of the One Mediator to be to even the humblest Christian a fact of his daily and hourly experience. Thus, the Spirit of God, which he has, and knows that he has, though only in and through Christ, *beareth witness with his own spirit*—a *witness within himself—that he is the child of God,* and that God is indeed a Father, loving, and ready to help. (*Appendix, Note* 14.)

186. The living Church of God on earth is at once the outcome and the depositary of these supernatural forces and agencies. Hers they are, through the grace of her Founder and Head, her Bridegroom and her Lord. By them she lives in Him; with the promise that, as a whole, the powers of the kingdom of darkness and of death shall never *prevail against her.* For her, and through her, as the *city set on an hill that cannot be hid,* the Mediator exercises on earth, for the salvation

of all men, His threefold function of Prophet, Priest, and King.

First, as Prophet; His inspiration—acting on His own earlier utterances of the Old Testament, as well as on His later utterances in the flesh immediately preparatory to the New Covenant—revealed to the first Church, from Pentecost onwards, and to the Church of all time, all necessary truth as to God, His loving Fatherhood and His purpose of mercy towards mankind, and as to His own Person and office and His redeeming work. His mercy provided that the preservation and transmission of that revealed truth should not depend on the uncertainties of merely natural human tradition, either oral or written. He guided its first authoritative teachers to commit it to writing, under special inspiration, for all time. And so, in the later volume of Holy Scripture, completing the earlier, the Incarnate Word, as the Final Prophet, reveals God to man; appointing His Church the while to be 'the witness and keeper' of that revelation; and not that only, but also, through that *unction from the Holy One* wherewith she was anointed from the first, the one authoritative judge of its true meaning. Thus, in all that it most concerns man to know for his highest welfare, now and hereafter, the Church is *the Light of the World,* shining by the Light of Him to Whom it is her one work to bring all who do not *hate the light,* but will *come to* it.

187. Christ's priestly action, through the Church and her ministry, conveys and seals, to the penitent and believing, all needful grace, whether of initial forgiveness and regeneration or of continual renewal and progressive

sanctification. For this work He uses that sacramental system, whereby an inward gift of grace is connected with an outward and visible sign, which is one of the special features of His Church as a divine and supernatural institution. This principle (besides the great example of the Incarnation itself) is unmistakeably indicated on those three cardinal occasions that mark the three stages of the Saviour's Work; the gift of the Holy Ghost to Himself in His Baptism, by which gift He was constituted the Messiah; His preliminary communication of the Spirit to His Body on the Easter night; and His plenary gift of the same Spirit on the Day of Pentecost. That gift, then fully given, was the all-inclusive Sacrament. It united, for all needs and purposes of spiritual life and action, corporate or individual, the Body to the Head. Of the informing power and energy so given—involving an extension of the Incarnation from the Son of God as glorified man to the living members of His Body—all other sacramental ordinances are but particular examples, subordinate and special forms. In the highest of these forms, the Holy Communion, as indeed in all the acts of His Church done *in His Name*, Christ Himself is the real, though unseen, Operator, the one true Priest. Through it He pleads on earth, hidden in spiritual mystery, that one and only Sacrifice of Himself, once made, which He pleads openly and immediately in Heaven; while His Church, acting by her priesthood, pleads it through Him, as her highest, her all-inclusive, act of worship. Through it also He Who gave Himself, His flesh and blood, as the true Paschal Lamb,

the *Bread of Life*, to the Apostles in the upper chamber, gives Himself now, by the hands of their successors, to nourish the souls of His people, and to preserve them, body and soul, unto everlasting life; communicating to each, in heavenly reality, His own God-penetrated humanity, His human nature, so made to each *a quickening spirit*, the one antidote to the *flesh and blood*, the old nature, of *the first Adam* which is in us all, and counterworking it in a growing conformity to Himself. Nothing less real than this will satisfy the language of the Apostle: *The cup of blessing which we bless, is it not the communication of the Blood of Christ? The bread which we break is it not the communication of the Body of Christ?* (1 *Cor.* x. 16). Nothing less real than this will reach down to the deeplying bases of our subconscious being; or heal and cleanse the innermost springs of our tainted humanity, in body, soul, and spirit.

188. Passing to the third function of the Christ: In the Church on earth, as in the *Jerusalem above*, and over 'Angels and Archangels and all the company of Heaven,' the Incarnate Mediator reigns as Lord and King. His Law—the law of absolute and perfect moral righteousness and truth—is the acknowledged rule and standard for all His people; a law reaching to the minutest details of conduct even in thought and feeling; a law finding its highest expression in a supreme personal devotion to Himself, as the one supreme and perfect example and pattern, the master, and the owner, of the Christian's whole self.

The Christian Society is the Kingdom of the righteous

King. It exists by its allegiance to Him. Its work is to reconquer the world for Him; and to make His law of moral righteousness, justice, purity, and love prevail among mankind, until the evils that afflict humanity are done away by a willing conversion of man's will to God, and so God's Kingdom comes in such wise that His will shall be done in *earth as it is in Heaven*. For this Christ died; for this Christ lives and reigns; for this, through His Church on earth and her children, so far as they are faithful to their glorious calling, Christ works still among mankind, that He may bring men back to God, and undo the work of the devil.

189. Passing by the mystery of His relation, in this life or in the great Unseen, present or future, to the masses of Heathendom and to the Jewish race, it behoves us to remember that, at least for professedly Christian nations, churches, institutions, their relation of earnest loyalty and faithfulness, or otherwise, to Him and to the beneficent work of His Kingdom, is decisive of their destiny; since for the work of that Kingdom, and for the glory of its King, they exist, as means to ends. Christ's law is the law of right. His Kingdom is the kingdom of light, of purity, of peace, of love, of brotherly kindness between man and man, between class and class; the kingdom of hope, for time and for eternity, and of endless progress for human nature. Resistance to that law, opposition to that Kingdom and hindrance of its work, are high treason against humanity; and seal, after whatever warning, the doom of all, individuals or societies, who in unprincipled and reckless self-seeking commit themselves to such courses.

The high-handed oppression, nay, the negative, cold-hearted, indifferent neglect of even the least and lowest of those who, in Christ's wide sense, are our *neighbours*, is never overlooked, forgotten, or forgiven by Him Who said, *Inasmuch as ye did it not to one of the least of these My brethren, ye did it not to Me.* His motto truly is—and it is a worthy blazon for the true 'King of men,' the *King of kings*—'Homo sum; nihil humani alienum a Me puto' (I am a Man; nought that is human deem I strange to Me). His sentence is, That it *were better for any that a mill-stone were hanged about his neck, and he were drowned in the depth of the sea, than that he should offend one of His little ones* (*St. Matt.* xviii. 6–10). If we would know the true 'enthusiasm of humanity' we must learn it in the school of Christ. If we would promote the true brotherhood of man we must study its deep underlying principle at the feet of Him Who 'for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost, of the Virgin Mary, and was made man,' that He might seek and save that which was lost, and might *lay down His life for His friends.* The call to, and the opportunity for, faithful service to Christ as King, and loving unselfish labour in the cause of man, come, and with sufficient plainness, to each generation, in the order of that overruling providence of God which controls all things, alike in the spiritual and in the natural sphere, in the affairs of men, through the universal mediation of the Eternal Son. It is the appointed task, and the duty of each generation to *discern the signs of* its own *time,*

to watch for the *time*, and the special form, *of* its own *visitation;* and, at least in its own *day*, to *know*, and to heed, *the things that belong unto its peace* (*St. Luke* xix. 41–44).

190. For the King is also the Judge. Above the Church and above the world, above the whole life of man in whatever condition or relation, He sits enthroned in majesty supreme; wielding, for the purposes of His righteous government as of His redeeming work, *all power in heaven and in earth;* judging communities, nations, classes, Churches, all those special associations and combinations of men which belong to this present life only; judging also, in their several, their incommunicable, responsibility, all men's individual souls, according to those their infinitely various relations to Himself, to His Moral Law, and to the calls and opportunities which He has given them, which He alone can know; storing up the materials for His future righteous Final Judgment of each separate soul in the Great Day.

191. We ventured humbly to conjecture (§ 131), in the light of God's evident purpose in human history, what might have followed, possibly, had the ancient *Israel of God* proved faithful to their high vocation and their widespread opportunities for good. What shall we Christians say, as we cast our eyes back across the nearly nineteen centuries of the chequered history of the Kingdom of God on earth? Have they to whom it was committed *brought forth the fruits thereof* themselves, or laboured as they ought to extend its blessings to others as yet outside?

And what have been the manifest consequences of failure and of unfaithfulness?

We can but sketch them in outline. Yet the Christian student can never refuse to admit as certainly among them the generally slow progress from the first; and, next, the desolation of the Christian East and of Northern Africa by the scourge of Islam? Surely *the salt had lost its savour*, ere it could be so cast out and trodden underfoot of men! Surely it was He Who is ever saying to each one of His local Churches *I know thy works*, Who thus in judgment *removed* His own *candlesticks out of their place!* (*Rev.* ii. 5).

The second great and abiding disaster induced by the unfaithfulness of Christians to the spirit of Christ and of His Gospel is the breach of unity; first, between East and West, for which the arrogant pretensions of the see of Rome must be held mainly responsible; and, later, within the West itself, when the further growth of those pretensions, and the only too successful resistance to all attempts at improvement had brought about the intolerable state of things which resulted in the Reformation, and in the inevitable severance—it would seem, for ever—of English-speaking Christianity from the Catholicism of Continental Europe.

Had the earlier movements of the fifteenth century towards the reform of acknowledged abuses in doctrine and practice been welcomed and guided by the then ecclesiastical authorities, at Rome and elsewhere, it is conceivable that unmixed good might have resulted

to Western Christendom and beyond it. Delay and resistance, in this as in other instances, largely turned what might have been wholesome reform and recovery into destructive revolution, except in England; and the present religious condition of Continental Europe, whether among Protestants or Roman Catholics, is the unhappy result. The Church of England did reform herself; though at the cost of a separation and an isolation of which, though the guilt lies not at her door, the depressing effects have not been unfelt by her; while contact with the Continent and its extremer spirits imported alien elements which proved the source of religious division within her own borders.

From this lamentable breach of visible organic unity in the most important and influential provinces of the Kingdom of the Christ on earth—lamentable from that very stern necessity which more than sufficiently justified it at the time, and has additionally justified it since, and justifies it still—there flow, nevertheless, inevitably, certain further admitted evils, not only to that English-speaking Christianity which is rapidly occupying the whole earth, but to Christianity at large and everywhere, in whatever form. Among these evils are certainly to be reckoned, a grave weakening of the Church's witness in the world in general to Christ and to His Revealed Truth, whether within the local limits of professed Christendom itself, or in missionary efforts beyond its pale; and, further, an injurious relaxation, within the Church's own borders, of wholesome moral discipline over her own professing members; and, what is very largely consequent on this, an impaired power

of resistance to growing moral evils in society at large, such, for example, as our own generation has seen, both at home and in Continental Europe, in America, and in the Colonies, in regard to the laws affecting marriage. Nor can we fail to note and to grieve over the wasteful diversion in party-strife of the time and money, the energy and interest, which ought to be exclusively devoted to the common objects of the great Christian Society; or the more than danger of the substitution of party loyalty and zeal in the place of the supreme love of Christ and of His cause; of a mischievous onesidedness in doctrinal belief, and a feeble and imperfect grasp of Christian truth, arising from strong prejudice against certain portions or aspects of it; with a consequent distortion and exaggeration of other portions; and, generally, it is much to be feared, a lowered standard of Christian life and holiness and devotion.

192. Whether before the end the Church at large shall see any lessening of or recovery from these evils, God knoweth. The urgent call upon all who feel them to greater devotion and unworldliness in personal life, to a more loving spirit of Christian brotherhood, to an increased earnestness in the study of God's Holy Word, and, above all, to a stronger faith in the power and grace of the Holy Spirit, and to increasing prayer for its more abundant outpouring on all who name the Name of Christ—all this is abundantly self-evident.

Our own Church, in our own generation, has seen much to revive our hopes, and to make us thankfully feel that God is still with her. But it is not possible

to overlook the clear intimations in Holy Scripture of a dark time in the future before the personal visible return of the Mediator. There shall come *a falling away* first, an *apostasy* from the faith, among Christian nations. This, we can hardly doubt, will coincide with the close of the present millennial period, which will be marked by the *loosing of Satan out of his prison* (*Rev.* xx. 7), the temporary recovery of his ascendancy over *the nations* (τὰ ἔθνη, *the Gentiles,* i. e. the unchristianized, or de-christianized, races), and the consequent revival of Paganism, for a final strenuous effort against Christianity under the leadership of *the Lawless One* (2 *Thess.* ii. 8); who, as the almost incarnation of the Evil One, shall have been permitted, for the moment, to gather into his one hand *all the kingdoms of the world and the glory,* and the power, *of them,* and to use his anti-Christian universal dominion in the endeavour to suppress all worship but that of himself, a worship in effect equivalent to the worship of his master, the great rival of the Christ, the Evil One himself. This lawless one, the devil's agent, is to be identified with the *Antichrist,* of whose certain coming, in the last days of this *the last time,* we read in the Epistles of Saint John, the latest utterances of New Testament inspiration. (*Appendix, Note* 15.)

The history of the world in its purely secular aspects, and consequent hostile relation to the Kingdom of God, has had its types of this dread personage, even as the history of God's people on earth had its types of the Christ before the Incarnation. We may trace them in the history of a Nimrod, a Pharaoh, a Nebuchadnezzar,

an Antiochus, a Nero; while, within the period of Christian history, there are not wanting, (in some features, for example, of the great French Revolution, and of its outgrowth, democratic imperialism,) suggestions of what might happen on a greater, or even a world-wide scale, if only the simultaneous and connected rejection and overthrow at once of Christian faith and of that civil subordination and established government, which *letteth* hitherto, and *will let* until *it be taken out of the way* (2 *Thess.* ii. 7), should give to some master-mind, who was willing to submit to the Evil One's condition, *If thou wilt fall down and worship me*, the opportunity to wield, possibly under the pretext, and in the name, of order and of humanity, those monstrous forces of violence and destruction, which some strange fatality seems, in our day, to impel civilized nations to heap together, in their outrageous armaments by sea and land.

For indeed a world-wide unity, in the most literal sense—for good or evil—is no longer an impossible dream. The development of communication has made the world of man all but a self-conscious whole. A deed of horror enacted in sufficiently high place sends, as the phrase is, a 'thrill of horror through the whole civilized world,' and that instantly; and the universal world's opinion of it is expressed ere the material earth has completed another revolution on its axis. Clearly, the completest concentration of force into one world-power wielded by one hand, for whatever purpose, is already within sight. Neither are the vast and complicated financial operations of modern

times, and the consequent extensive power of controlling, or paralyzing, the energies of whole nations, without their manifest importance in this point of view. Blows may be struck by unscrupulous wickedness and over-reaching ambition which would be felt instantly throughout the whole extent of civilization. Meantime the pressure of increasing populations, outgrowing the resources of nations, must necessarily tell on the stability of existing institutions and order, which are nothing to those who starve, or at best live but miserably, in spite of them. It is obvious enough that a very conceivable combination of influences like these may give at once the opportunity and the momentum to changes of the widest and the most destructive sweep. (*Appendix, Note* 16.)

That such an opportunity, when it has fully come, will be snatched at by the Evil One in his hatred of Christ and His Kingdom, and with a momentary apparent success, the observant student of Holy Scripture and of human history cannot really doubt. The thought, were awful to him indeed, but for his sure faith that, now as ever,

> *The Lord sits throned above the waterflood,*
> *The Lord remaineth a King for ever;*

and that the moment of the deepest darkness shall be the herald of the dawn of the great future *Day of the Lord*, which will be marked by the visible personal return of the Mediator, with His risen and glorified saints, to be followed by the general Resurrection of the dead, and the general Judgment.

Through some such awful crisis and catastrophe, the scale and grandeur whereof no human imagination, in its highest flight, can reach to picture, must the final and complete regeneration of man and of his world, social and material, through the now fully developed work of the One Mediator, be attained, in *the new heavens and the new earth, wherein dwelleth righteousness* (2 *Pet.* iii. 7–14).

193. And yet, though it was once indeed true that *Eye had not seen, nor ear heard, neither had entered into the heart of man, the things which God hath prepared for them that love Him* (*Isaiah* lxiv. 4); St. Paul was able to add (1 *Cor.* ii. 9), *But God hath revealed them to us by His Spirit;* and at least some faint outline, some few general features, and those in a certain order and sequence, of the great *Restoration of all things* (*Acts* iii. 21) are revealed to Christian faith and hope, in the eschatological portions of the New Testament.

Among such features are the following :—

A clear distinction between the resurrection of *the saints*, i.e. of those who are of the Body Mystical of Christ—which our Lord Himself, four times in His great eucharistic discourse (*St. John* vi.), assures us He will effect *on the last day*—and the resurrection of the dead in general. St. Paul tells us that *The dead in Christ shall rise first*, as a simultaneous accompaniment of the *descent* of the Lord Himself *from heaven with a shout, with the voice of the archangel and the trumpet of God* (1 *Thess.* iv. 16). This precedency is also intimated in the same Apostle's language to the Corinthians (1. xv. 22), *As in Adam all die, even so in*

Christ shall all be made alive. But every man in his own order; Christ the first-fruits; afterwards they that are Christ's at His coming. Then cometh the end. At the same time the living saints, who do not *sleep*, but *are alive and remain*, shall be *caught up, together with* the glorified dead, *in the clouds, to meet the Lord in the air;* and so, having been *changed in a moment, in the twinkling of an eye*, into *incorruption* and *immortality*, to *be ever with the Lord;* and so to accompany Him in His progress to the earth, whither *He shall come*, in visible majesty as *the Son of man* (*St. Matt.* xxv. 31), *in His glory, and all the holy angels with Him, and shall sit upon the throne of His glory; and before Him shall be gathered all the nations* (πάντα τὰ ἔθνη, *all the Gentiles*), i. e. those who are not part of His Mystical Body.

To His glorified saints, with *all* of whom He shall thus *come* (1 *Thess.* iii. 13), and who, collectively, are His *Body*, Christ will then fulfil His promises, *To him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down with My Father in His throne* (*Rev.* iii. 21); and, *To him will I give authority over the nations; and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers* (*Psalm* ii. 8); *as I also have received of My Father* (*Rev.* ii. 26). Thus will the great words of Saint Paul's appeal to the Corinthians (1. vi. 2) be actually realized, *Do ye not know that the saints shall judge the world? . . . know ye not that we shall judge angels?*

Then shall the chosen Twelve—in yet a fuller sense

and in fuller manifestation than they do even now, *within the veil*, in the incipient and imperfect *regeneration* of this present millennial period—*Sit upon twelve thrones, judging the twelve tribes of Israel* (*St. Matt.* xix. 30).

194. Concurrently with this Manifestation (ἐπιφάνεια, *Titus* ii. 13) *of the glory of our great God and Saviour Jesus Christ*, which is the *blessed hope* of Christians, will be the *passing away* (*Rev.* xxi. 1) *of* this present *heaven and earth*, the scene of man's sin and misery and of the triumphs of evil. They shall *flee from His face, and no place be found for them* (xv. 11). This He Himself promised (St. Matt. xxiv. 35; St. Mark xiii. 31; St. Luke xxi. 33, παρελεύσονται, in all three passages). This, in his vision, the seer of Patmos saw fulfilled (παρῆλθε, Rev. xxi.). Another of the listeners to the Olivet discourse, St. Peter, witnesses (2. iii. 10) to the same expectation in connection with *the coming* (τὴν παρουσίαν) *of the Day of God.* It *will come*, he says (with evident reference to St. Matt. xxiv. 43, and St. Luke xii. 39), *as a thief in the night; in the which the heavens shall pass away* (again the Lord's own word, παρελεύσονται) *with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up* (or, *discovered*), . . . *the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat;* for, as he expressly reveals (2. iii. 5), *As the heavens that were from of old, and the earth compacted out of water and amidst* (or, *through*) *water, by the word of God; by which means the world that then was, being overflowed*

with water, perished; so *the heavens that now are, and the earth, by the same word, have been stored up for fire* (or, *stored with fire*), *being reserved against the day of judgment and destruction of ungodly men.*

The Apostle's reference to the earlier destruction of the earth by the agency of water, and whole tenour of this as well as of the parallel passages, seem to point to a great physical catastrophe, such as even the latest conjectural speculations of physical science leave ample room for, whereby the material dwelling-place of man—throughout, by some mysterious sympathy, bound up with man's destiny—shall be regenerated into a condition adapted to his now consummated life in what will be a *celestial body*, a *spiritual body*, wherein he *shall bear the image of the heavenly Man* (1 *Cor.* xv. 40, 44, 49); the present *body of his humiliation* being *transformed so as to have become conformed according to the body of Christ's glory, according to the working of His power even to subject all things unto Himself* (*Philipp.* iv. 21)—but still a *body*. As man is, so his destined home and dwelling-place must be. It fell with him, *cursed for his sake* (*Gen.* iii. 17). It shall be redeemed with him, so that *there shall be no more curse*, (*Rev.* xxii. 3). It is but a false and mistaken 'spirituality' that ignores or denies this clear Scripture revelation, so plainly consonant to reason and to natural expectation; and speaks vaguely of some remote unreal 'heaven,' utterly discontinuous with all the previous history of the race and every individual of it. It is a dishonour to the Creator's wondrous work in His material universe of Nature to suppose

that even this minute and humble portion of it—which yet has been the scene of the Incarnation of the Son of God—must be thrown aside and perish for ever as a hopeless failure, wrecked, overmastered, violated, dishonoured, for all its beauty and its wonder, by the too successful malice of the enemy of God. It cannot be. Not in vain did Christ teach us to pray to our Father, *Thy Kingdom come; Thy will be done, in earth as it is in heaven.* His will shall be done, not only by man, as by the holy angels, whose *equal* he then shall be (ἰσάγγελοι, *St. Luke* xx. 36), but also *in earth*, as *in heaven.* For indeed the contrast, the opposition, shall be done away, in visible realized fact, as it is already, spiritually, and to faith; and 'earth' shall become part of 'heaven.' For 'heaven' is no confined locality, but is wherever God, Who is everywhere, can manifest Himself fully to creatures fully capable of Him. And so *the glory which shall be revealed in us* shall be accompanied by a glorious regeneration of our ancient home. The loveliness of nature, which, even in its temporary obscuration and almost ruin, we have loved, and for which, as the wreck of Paradise, we have blessed our and its Creator—though we have discerned, and that but in transient glimpses, the fringe of His garment, the outer skirts of His magnificent beauty and His almighty power—shall be restored and revealed, and that beyond that primal beauty, for the sight whereof, even in its first beginnings,

> *The morning stars sang together,*
> *And all the sons of God shouted for joy.* (*Job* xxxviii. 7.)

Such was the faith of the toiling and despised Apostle, whose own *bodily presence was weak, and his speech contemptible;* such his hope, as he laboured for the uplifting of the outcast and the vile in the disgusting cities of the pagan East, or, for *two whole years*, a weary prisoner in the imperial city. To him it was revealed that *The creation was subjected to vanity, not of its own will, but by reason of Him Who subjected it in hope; because the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God* (*Romans* viii. 19).

195. In full, and, indeed, in exclusive agreement with the revelation that the scene of man's consummated life in the Resurrection will be the regenerated earth, *a new heaven and a new earth wherein dwelleth righteousness;* is the statement that *the holy city, the great city*, the *new Jerusalem*, the *holy Jerusalem*, was seen *coming down from God out of heaven, descending out of heaven from God, having the glory of God;* filled, that is, with the Shekinah-brightness of His manifested presence. This *city* is the redeemed and glorified Church, now in the Unseen, and not yet fully glorified, partaking as yet only of the first resurrection (§ 177); but which, though now *Jerusalem which is above*, is yet *the mother of us all*, the city whereof we, whose *citizenship is* already *in heaven* (*Philipp.* iii. 20), are already *fellow citizens with the saints* (*Eph.* ii. 19), *the city which hath the foundations, whose builder and maker is God* (*Heb.* xi. 10), *the city of the living God, the heavenly Jerusalem*, to which, in inner spiritual membership, already we *are come* (xii. 22), the city

which, alike in the thought of St. Peter (1. ii. 4) and of St. John (*Rev.* xxi. 22), and of St. Paul (*Eph.* ii. 20), was being slowly upbuilded of *living stones*, until it should *grow into an holy temple in the Lord* (i. e. Christ) *in Whom* Christians *are* now being *builded together*, on Him *the chief corner stone, elect, precious*, for *an habitation of God through the Spirit.*

Therein, in its full consummation, *the tabernacle* (σκηνή) *of God is with men*, in the visible Presence of the glorified humanity of the Incarnate Son; and *He will tabernacle with them, and they shall be His peoples, and Himself shall be God with them* (compare *Emmanuel*), *their God. And God shall wipe away all tears from their eyes;* and *death shall be no more; neither shall there be mourning, nor crying, nor painful toil* (πόνος, *labour and sorrow, Psalm* xc. 10) *any more; for the first things are passed quite away.*

Such is the Christian's hope; not vague, shadowy, unreal and elusive; but, in its great essential outlines, clear, definite, and real; a hope the definiteness and certainty of which, as to be realized, beyond all hope, at the longed-for *coming of the Lord*, may prove the stay and anchor of believing souls, in the sore stress of the darker days towards the end, when *the foundations are cast down* (*Ps.* xi.), and *there is not one godly man left, and the faithful are minished from among the children of men* (xii. 1); when *the man of the earth is exalted against them*, and *the patient abiding of the meek* seems like to *perish for ever* (ix. 18).

Then will the cry go up, on earth and *within the veil*, as once in earlier days it went up, and not unheeded,

from the victims of Neronian and Jewish persecution, *How long, O Lord, holy and true?* (*Rev.* vi. 10). And the answer shall come, in the sudden Manifestation of Him *Who sitteth upon the throne,* and Who, His work of judgment finished, shall proclaim, *Behold, I make all things new* (xxi. 5).

He bade His beloved Apostle record these wondrous disclosures, that they might remain for the perpetual comfort of His people; *He said unto me, Write; for these words are faithful and true,* a revelation from Him *Who is the faithful and true witness, the beginning of the* new, as of the old *creation of God* (*Rev.* iii. 14).

196. Then, sin and evil subdued and banished, the *last enemy* destroyed, in all his forms, it can be said of the great work of the One Mediator, *It is done* (Γέγονε); *All has come to pass* (xxi. 6). And then, since perfect union between God and man is the one inclusive purpose, and result, of that work—a result realized through the Incarnation—the vision is presented of *the Bride, the Lamb's wife* (*ver.* 9) *whom He loved,* for whom He *gave Himself, that He might present her to Himself a glorious Church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish* (*Eph.* v. 25).

The description that follows, *Revelations* xxi. 10–23, shows that by *the Bride,* who is identified with *the heavenly city,* the *holy Jerusalem,* is intended the glorified Church in its corporate totality as the mystical Body of the Christ, one with Him, through sacramental union, *bone of His bones, and flesh of His flesh* (*Genesis* ii. 23; *Eph.* v. 29–32).

Does this blessed company include the faithful of the earlier covenants? It would certainly seem so. There was a time when Christ could say that *Among them that were born of women there had not risen a greater than John the Baptist, but yet that the least in the Kingdom of heaven was greater than he* (*St. Matt.* xi. 11). But that was before the work of Christ was finished, and before the Kingdom of heaven was 'opened to all believers.' We must remember that there was no breach of spiritual continuity between the Jewish Church and the Christian. In the persons of the *remnant according to the election of grace* (*Rom.* xi. 5), of whom the Blessed Virgin and the Apostles may be regarded as typical examples, the Jewish Church bloomed, after the Resurrection and Pentecost, into the Christian Church, *the Kingdom of heaven*, the *good olive tree* of *Romans* xi., into which the Gentiles, *cut out of the olive tree which is wild by nature*, were ingrafted; and from which the unbelieving Jews, *natural branches* though they were, were *broken off*. But what of those elder faithful who had passed into the Unseen before Christ came in the flesh? or who had, like old Simeon and Anna, and the Baptist, seen Him and believed on Him, but had died before the Holy Ghost was given, and so before sacramental union with Him was possible? Surely it is of these, the faithful children of *faithful Abraham*, the true seed of him who *rejoiced to see Christ's day* (*St. John* viii. 56), who in all his pilgrimage *looked for the city which hath the foundations, whose builder and maker is God*, that that Epistle speaks in which we should naturally

expect allusions to their spiritual state. *These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them* (*Heb.* xi. 13). They had to wait; but in sure hope. For them, for these longing *seekers* after *a better country, even an heavenly*, God, *Who is not ashamed to be called their* God, had *prepared a city* (*ver.* 16). In darker times, God's nameless martyrs of the elder faith, those *of whom the world was not worthy*, were *tortured, not accepting deliverance, that they might obtain a better resurrection* (*ver.* 35). Yet they *received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect* (*ver.* 40). So things stood for them when they died; and afterwards also, until Christ's finished work brought in *eternal redemption* for them and for us. 'When He had overcome the sting of death, He opened the Kingdom of Heaven to all believers[1].' What mysterious change passed over their spiritual condition, or how effected, on the visit of the human spirit of Jesus to the unseen state, we are not told. But we doubt not that *what many prophets, and kings, and righteous men* had long *desired to see, and had not seen them, and to hear, and had not heard them* (*St. Matt.* xiii. 17; *St. Luke* x. 24), they saw at last, in the presence of the promised *Seed of the woman*, and heard with rapture from His own lips. Christ Himself has told us (*St. Matt.* viii. 11) that *Abraham, Isaac, and Jacob should sit down in the Kingdom of Heaven*, and *with them many*

[1] 'Tu devicto mortis aculeo: aperuisti credentibus regna coelorum.' The *Te Deum*.

Gentiles *from the east and from the west, from the north and from the south;* and that at a time when *the children of the Kingdom,* they whose very heritage it was, *were cast out into the outer darkness.* (Compare also *St. Luke* xiii. 28, to the same effect.) Accordingly St. Paul's language to the Ephesians (ii. 14, &c.) of Christ *our Peace, Who hath made both* Jew and Gentile *one, and hath broken down the middle wall of partition between us;* and of the result of His work in *making in Himself of the twain one new man,* and in *reconciling both unto God in one body,* viz. that one *household, city, temple* of God which is *built upon the foundation,* not of *the Apostles* only, but of *the Prophets* also, may better be understood as including the faithful Israel of all generations, than as restricted to the believing remnant at Pentecost and afterwards. So it is that the writer to the Hebrews, who, looking at their past condition, had described it as one of longing expectancy, speaking afterwards of the contrasted[1] present, includes now in that *city of the living God, the*

[1] *Heb.* xi. 40. ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι, compared with xii. 23, πνεύμασι δικαίων τετελειωμένων. Observe also the remarkable language of St. Paul to the Philippians (iii. 8, &c.), of his longing to *win Christ,* and *to be found in Him,* if by any means (he says) *I might attain to the rising up out from among the dead* (ἐξανάστασιν ἐκ τῶν νεκρῶν, compare *St. Luke,* xx. 35). *Not as though I had already attained, either were already perfected* (ἤδη τετελείωμαι); *but I follow after . . . I press toward the mark for the prize of the calling above of God in Christ Jesus.* He looks and longs for that nearer and everlastingly assured relation to Christ which is the *crown of life* to the faithful in the Unseen; and so speaks, naturally, in this same Epistle of the *gain* of death, and so of his *desire to depart, and to be with Christ, which is far better* (i. 21).

heavenly Jerusalem, to which the Christian Hebrews were already *come* (*Heb.* xii. 22) *the spirits of just men* (i.e. the departed faithful of the older covenants) *now made perfect.* Consistently with this inclusion of the elder faithful in the mystical body of the Christ, Saint John sees, through the *opened door in heaven* (*Rev.* iv. 1), the *four and twenty thrones* round about the throne of the Redeemer, and thereon *four and twenty elders sitting, clothed in white raiment,* and *having on their heads crowns of gold.* These we may safely understand to be the representatives of the two covenants, now at length united. Is it in any connection with some such access of blessedness that we have, in the specially Hebrew Gospel (*St. Matt.* xxvii. 52), the mysterious statement that, in some inner relation with the death and resurrection of Christ, *many bodies of the saints which slept arose, and came out of the graves, after His Resurrection, and went into the holy city, and appeared unto many?* We cannot believe that this was only a Lazarus resurrection, nor that they who had thus in a manner shared in the Lord's triumph over death and corruption, were remitted to the darkness of the grave[1].

[1] St. Matthew records this where he does, evidently in connection with the *opening of the graves* which accompanied, perhaps by way of consequence, the earthquake which marked the moment of Christ's Death; but the resurrection of the old Saints, their coming out of the graves and being seen in Jerusalem, are clearly to be understood as *following* Christ's Resurrection. In connection with so suggestive an incident one naturally thinks of the cases of Moses and Elijah, who appeared in glory at the Transfiguration. Their cases were very special. Elijah had not died at all. Moses died indeed, but scarcely with the

197. We conclude, then, that *the heavenly Jerusalem*, which is the mystical body and *the Bride* of Christ, includes the elder saints, at least from Abraham onwards, who, living before Christ came, *died in faith*, but who, after and through His finished work, were *made perfect*. We must next inquire whom, among the finally saved, it does not include.

The prior resurrection of the saints, whom Christ brings *with Him*, and who are assessors with Him in the judgment of the world; the pointed use, in the Saviour's description of that judgment, of the clearly defined phrase *πάντα τὰ ἔθνη*, *all the Gentiles*, i. e. the uncovenanted races of mankind; their trial by the test of the corporal works of mercy, done according to the instincts of common humanity and the dictates of natural conscience, or left undone in defiance of them; the surprise expressed, even by those who are accepted, at the relation of their good works to Him before Whose bar they stand; the evident ignorance, alike of those on the right hand and of those on the left, of

common death of all men; and, though he passed, as to his body, under the hand of *him that hath the power of death, that is, the devil*, the mention by St. Jude (9) of *the contention of St. Michael the archangel with the devil about the body of Moses*, indicates its speedy deliverance from the bondage of corruption, and so explains its glorified condition in the days of Christ. One might have expected that Enoch, also translated like Elijah, would have been found with him and Moses on *the Holy Mount*. His absence there is one among the various indications of a clear line between the antediluvian period (or *αἰών*) and the subsequent age. That would seem a dispensation by itself its close and *end of the world*. Hence, again, the special mention (1 *St. Peter* iii. 19) of Christ's preaching in the unseen state to *the spirits* of those who perished in the flood.

what is a commonplace among Christians—all point with convergent force to the conclusion that the judgment described is that of humanity out of Christ; i. e. first, of those countless myriads of millions of the human race to whom, whether within or beyond the local pale of professing Christendom, the knowledge of Christ never came in this earthly life, and among whom therefore will be those (we know not how blessedly many) of whom St. Paul speaks as *Gentiles which, having no law, do by nature the things of the law,* and are *a law unto themselves, in that they shew the work of the law written in their hearts* (*Romans* ii. 14); and, secondly, alas, of those fallen Christians who, though they knew *the way of righteousness, through the knowledge of the Lord and Saviour Jesus Christ,* yet *turned from the holy commandment delivered unto them,* and so, through the love of sin, were *again entangled in the pollutions of the world, and overcome* (2 *St. Peter* ii. 20).

198. The Lord did not answer the question of curiosity, *Are there few that be saved?* but put it aside with a practical exhortation to His disciples to take the highest aim. Yet He has revealed to us expressly—what our natural sense of right might safely assure us of—that He will judge all according to their opportunities; *That servant which knew his Lord's will, and prepared not himself, neither did according to His will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the*

more (*St. Luke* xii. 47; compare *Romans* ii. 12). He has said that *In His Father's house*—that house which was built by Him *Who built all things* (*τὰ πάντα, the universe, Heb.* iii. 4), that *great house*, wherein are *not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour* (2 *Tim.* ii. 20), but still within the house, for use, and not for destruction—in that house are *many mansions.* He went indeed *to prepare* specially *a place* for those to whom He spake. They were to *sit on thrones.* And for His faithful in general, His *elect*, for those *whom the Father had given Him*, those of whom He said, *The glory which Thou gavest Me I have given them, that they may be one, even as We are One; I in them, and Thou in Me, that they may be made perfect in one* (*τετελειωμένοι εἰς ἕν, St. John* xvii. 23); for these also He prayed, *I will that they also be with Me where I am, that they may behold My glory which Thou hast given Me;* with Him, that is, in that *Holy Jerusalem which descendeth out of Heaven from God, having the glory of God* (*Rev.* xxi. 10); which *had no need of the sun, neither of the moon, to shine in it*, because *the glory of God did lighten it, and the Lamb is the light thereof*, the Incarnate Saviour, in Whom God visibly tabernacles with men, from Whose Face the Glory of God[1] beams forth, *in Whose light* the saints *see light, seeing Him*, Who *is light, as He is.*

[1] Buxtorf, in his *Lexic. Talmud.*, s.v. שכינה, and in *Hist. Arcae Foederis*, cap. xiv. shows, from their own writings, that the Shekinah, according to the opinions of the ancient Jews, was the Messiah, and that He was called by that name because He *tabernacled* in the Pillar of the Cloud and of Fire, as afterwards in the Tabernacle and the Temple.

Short of this supreme blessedness, which is theirs only who are of His Body, there is a blessed share in *life eternal*, a place in His heavenly Kingdom—if not in its centre and capital, the heavenly city—for those innumerable happy subjects of the Divine King who—doubtless in ordered ranks, and in many various but progressive degrees of nearness—shall inhabit the other portions of the regenerated earth, enlarged as its capacity shall then be by the absence of any sea (*Rev.* xxi. 1).

199. Such is the kind of conception the Bible revelation seems to yield of the future state when closely studied. The want of attention to it has lamentably narrowed men's thoughts of the merciful purposes and just fatherly government of the Almighty *Father of spirits*, the *God of the spirits of all flesh;* has created wholly groundless difficulties in the way of faith and religion; and given rise to unworthy thoughts of God. It is an awful thought, indeed, and full of solemn warning, that any should finally perish through their wilful resistance, throughout their (doubtless sufficient) time of probation, to the light which God has offered them. Yet it cannot be otherwise; seeing that God respects to the last that freedom of the will which is part—the highest part—of His own *image* in His creature man (see §§ 48, 51). Yet, with the awful deduction disclosed in such verses as *Revelations* xxi. 8 and xxii. 11 and 15[1]; the picture given in the Word

[1] *But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars,*

of God differs as light from the deepest darkness, from the miserable Calvinism which, in days gone by, has crushed and darkened the minds and hearts of many even good and holy Christians.

Further, another evident feature of the Consummated State of man, represented as it is under the forms of a *city* and a *kingdom*, is its social and political character, its evidently furnishing a field for the exercise, and the combined and organized exercise, in a varied and complex administration and government, and in the pursuit and communication of knowledge, of all the highest capacities of human nature, and free scope for the development, through the endless ages of eternal life, of its noblest instincts and powers.

The seer of the Apocalypse, having described the glories of the heavenly city, proceeds (*Rev.* xxi. 24) to speak of *the nations* (again τὰ ἔθνη, *the Gentiles*) who *shall walk in the light thereof*, and of *the kings of the earth* who *shall bring their glory and honour—the glory and honour of the nations*—into it. He speaks, in very intelligible symbolism, of the abundant grace of the Holy Spirit, which, *as a pure river of water of life, clear as crystal*, he saw *proceeding* (ἐκπορευόμενον, the very word used, in his Gospel, of the Holy Ghost) *out of the throne of God and of the Lamb;* and of the abundant supply of the Tree of Life, whose *fruit* is the

shall have their part in the lake which burneth with fire and brimstone; which is the second death.

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still.

Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

sacramental food of the saints, while its *leaves* are said, by a distinction to be carefully noted, to be *for the healing of the nations.*

Among these saved *nations,* as even among *the saints,* will, doubtless, be included many who, when the mercy of God first found them, were, in the saddest spiritual reality, *the poor, and the maimed, and the halt, and the blind,* recovered from *the streets and lanes of the city,* and from *the highways and hedges,* and made welcome at the great supper, that God's *house may be filled* (*St. Luke* xiv. 16).

200. Over these saved *nations,* the saints, with and under Christ the King, *shall reign for ever and ever;* labouring (we cannot doubt), in grateful love to Him Whose *servants* (δοῦλοι) they are, Whom they *worship,* Whose *Face they see,* Whose *Name* is *upon their foreheads,* for the further development of the less favoured ones in the knowledge of God and in progressive nearness to Him; for still, as ever, from Abraham onwards, *election* means, not the proscription, not the exclusion, but the blessing and the elevation of the non-elect.

Thus will the hints of the two parables of the Talents and the Pounds be absolutely realized. (See St. Matt. xxv. 15–30; and St. Luke xix. 11–27.) The position of both these parables throws them clearly into the future; and shows that they speak of what will happen on the great coming day of account. The *Son of man,* preparing to *travel into a far country,* calls *His own servants,* and puts them in trust, *every man according to his several ability,* and *straightway takes His journey. After a long time,* He *cometh and reckoneth*

with them; and what is His reward to His good and faithful servants? It is fresh and greater opportunities of helpful service and of work for others. That is *the joy of the Lord;* of Him Who *came not to be ministered unto, but to minister.* And so His blessing is, *Well done, good and faithful servant* (δοῦλος); *thou hast been faithful over a few things, I will set thee over many things: Enter thou into the joy of thy Lord.* In the parable of the Pounds the teaching is to the same effect. Having gone *into a far country,* and having *received for Himself His kingdom and returned,* He summons His servants to the reckoning. The reward of faithful service is similar—*Have thou authority over ten cities; Be thou also over five cities.* A picture is here presented of a world-wide and populous kingdom, under the present and visible rule of *the Prince of Peace,* such as should fully and absolutely realize in glorious fact all the glowing pictures of future blessedness, of which the pages of Revelation, from beginning to end, are full; such as should indeed be worthy of God's purpose in the creation of man, and of the great work of the One Mediator through which it is to be brought about. Then shall the high promises of Christ's beatitudes, renewing as they do, and enhancing, the language of such portions of the older Scriptures as the thirty-seventh Psalm, be indeed fulfilled; The *meek* shall *inherit the earth;* the *poor in spirit* shall find that *theirs is the kingdom of heaven;* the *pure in heart* shall *see God;* they shall *behold His presence in righteousness,* they *shall be satisfied, when they awake, with His likeness,* with the revelation to their enraptured sight

of His *image*, His *similitude*, in the Face, the Person, of Jesus Christ (*Psal.* xvii. 16; 2 *Cor.* iv. 4–6).

To this *End*, denoted by the declaration (*Rev.* xxi. 5) of Him that sat upon the throne, *It is done: I am Alpha and Omega, the beginning and the end*, does Holy Scripture lead us up; *the end, when He shall deliver up the kingdom to Him who is God and Father* (τῷ Θεῷ καὶ Πατρί); when the Son of God shall have *put all enemies under His feet;* when *the last enemy*, even *death*, shall have been *destroyed;* when the Divine ideal of man shall have been realized, in the final *subjection of all things* (*Psal.* viii. 6) *under the feet* of the Divine Son of man, the Head of regenerate Humanity, Who shall *then also Himself be subject unto Him that put all things under Him, that God may be all in all* (1 *Cor.* xv. 24–28. Appendix, Note xvii.)

THY KINGDOM COME,
THY WILL BE DONE IN EARTH,
AS IT IS IN HEAVEN.

APPENDIX.

APPENDIX.

Note I. § 36.

The angels owe their illumination to the Son of God.

Compare St. Augustine, *De Civitate Dei*, xi. 9. 'Profecto facti sunt (angeli) participes lucis aeternae, quod est ipsa incommutabilis Sapientia Dei, per quam facta sunt omnia, quem dicimus unigenitum Dei Filium; ut ea luce illuminati, qua creati, fierent lux, et vocarentur dies participatione incommutabilis lucis et diei, quod est Verbum Dei, per quod et ipsi et omnia facta sunt.'

Compare also the passage from St. Gregory the Great, given in the next note.

Note II. § 44.

The holy angels are not merely spirits.

Compare St. Basil, *De Spiritu Sancto*, § 24. Τῶν μὲν οὖν ἄλλων ἑκάστη δυναμέων ἐν περιγραπτῷ τόπῳ τυγχάνειν πεπίστευται· ὁ γὰρ τῷ Κορνηλίῳ ἐπιστὰς ἄγγελος οὐκ ἦν ἐν ταὐτῷ καὶ παρὰ τῷ Φιλίππῳ, οὐδὲ ὁ ἀπὸ τοῦ θυσιαστηρίου τῷ Ζαχαρίᾳ διαλεγόμενος κατὰ τὸν αὐτὸν καιρὸν καὶ ἐν οὐρανῷ τὴν οἰκείαν στάσιν ἐπλήρου. (Of the other powers then, each one is believed to be in a circumscribed space. For the angel that visited Cornelius was not in the same place as with Philip [i. e. he was at Cæsarea, and not at Azotus, see Acts viii. 39]; nor did he who conversed with Zacharias from the altar occupy also at the same time his proper station in Heaven.)

And St. Ambrose (*De Abraham*, II. viii. 58, p. 338). 'Nos autem nihil materialis compositionis immune atque alienum putamus, praeter illam solam venerandae Trinitatis Substantiam,

quae vere pura ac simplex sincerae impermixtaeque naturae est.'

And St. Augustine (*De Trinitate*, III. i. 4) speaks of the angels as 'ipsum suum corpus cui non subduntur sed subditum regunt mutantes atque vertentes in species quas vellent accommodatas atque aptas actionibus suis;'—and (*ibid.* 5) 'an ipsa propria corpora sua transforment in quod voluerint, accommodate ad id quod agunt[1].'

And St. Gregory the Great, in a passage (*Moral.* II. iii. p. 39) which follows a thought of St. Augustine's in *De Genesi ad litteram* VIII. xxiv. 45, 'Quomodo enim aut semper assistere, aut videre semper Faciem Patris possunt [angeli], si ad ministerium exterius pro nostra salute mittuntur? Quod tamen citius solvimus, si quantae subtilitatis sit angelica natura pensamus. Neque enim sic a divina visione foras exeunt, ut internae contemplationis gaudiis priventur: quia si Conditoris aspectum exeuntes amitterent, nec jacentes erigere, nec ignorantibus vera nuntiare potuissent; Fontem Lucis, quem egredientes ipsi perderent, caecis nullatenus propinarent. In hoc itaque est nunc natura angelica a naturae nostrae conditione distincta, quod nos et loco circumscribimur, et caecitatis ignorantia coarctamur: angelorum vero spiritus loco quidem circumscripti sunt, sed tamen eorum scientiae longe super nos incomparabiliter dilatantur. Interius quippe exteriusque sciendo distenti sunt, quia Ipsum Fontem scientiae contemplantur. Quid enim de his quae scienda sunt nesciunt, qui scientem omnia sciunt? Eorum itaque scientia comparatione nostrae valde dilatata est, sed tamen comparatione divinae scientiae

[1] There is a good passage on this subject in the book *de Spiritu et Anima* falsely ascribed to St. Augustine (and given in the Appendix to vol. vi. in Migne's edition of St. Aug.), as also to Hugh of St. Victor, but which Aquinas assigns to a 'nameless Cistercian monk,' whom the Benedictine editors of St. Aug. suppose to be one Alcherus, a monk of Clairvaux. It runs thus: 'Nihil enim invisibile et incorporeum natura credendum est praeter solum Deum, id est, Patrem et Filium et Spiritum Sanctum. Qui ex eo incorporeus et invisibilis dicitur quia infinitus et incircumscriptus, simplex et sibi omnibus modis sufficiens, se ipsum sustinet et idipsum. Et cum ubique sit in semetipso invisibilis et incorporeus esse dignoscitur. Omnis vero rationalis creatura corporea est. Angeli et omnes virtutes corporeae sunt, licet non carne subsistant. Ex eo enim intellectuales naturas corporeas esse dicimus, quia loco circumscribuntur.'

angusta: sicut et ipsi illorum spiritus comparatione quidem nostrorum corporum, spiritus sunt, sed comparatione summi et incircumscripti Spiritus, corpus. Et mittuntur igitur et assistunt: quia et per hoc quod circumscripti sunt, exeunt: et per hoc, quod intus quoque praesentes sunt, numquam recedunt. Et Faciem ergo Patris semper vident, et tamen ad nos veniunt: quia et ad nos spiritali praesentia foras exeunt, et tamen ibi se, unde recesserant, per internam contemplationem servant[1].'

And St. John Damascene (*De Fid. Orthod.* Lib. II. cap. 3, quoted by Rev. Robert Owen, *Dogmatic Theology*, ch. viii. 1), 'An Angel is called incorporeal and immaterial as far as relates to us; for everything being compared to God, the Alone Incomparable, is found to be crass and material; for the Divinity Alone is really (ὄντως) immaterial and incorporeal.' Bishop Macaire, Rector of the Ecclesiastical Academy of St. Petersburg, in his *Théologie Dogmatique Orthodoxe* (a valuable Exposition of the Catholic Faith as conceived by the holy Orthodox Eastern Church, Three vols, *Cherbuliez*, Paris and Geneva, 1857–1859), quotes the same passage, and gives many valuable references to the Fathers. Vol. i. Partie II. Sect. 2, chap. i. § 65, p. 474.

Bishop Bull says (Vol. i. Serm. XI. *On the Existence and Nature of Angels*), 'The angels of God are not such spirits as God . . . is. . . . But we cannot so certainly and positively tell what kind of spirituality that of the angels is, whether it be void

[1] I have transcribed this beautiful passage for the sake of the clerical reader. *The priest's lips should keep knowledge . . . . for he is the angel of the Lord of Hosts* (*Mal.* ii. 7); and Saint Gregory here shows us, in the instance of the holy angels, how exterior work, to be effectual and blessed, whether for consolation or for instruction, must ever be conjoined with the 'joys of the internal contemplation' of the 'Fount of Light,' revealed in Him Who is the 'Face of the Father,' even His Eternal Son, Jesus Christ our Lord. Compare the thought of Mr. Keble's lines for St. Matthew's Day:—

'There are in this loud stunning tide
Of human care and crime,
With whom the melodies abide
Of th' everlasting chime;
Who carry music in their heart
Through dusky lane and wrangling mart,
Plying their daily task with busier feet,
Because their secret souls a holy strain repeat.'

of all manner of corporeity, as modern divines generally hold, or joined with some certain corporeity, not of the grosser sort, either fleshly, or airy, or fiery, but most subtle and pure, like that of the highest heaven, which is styled their ἴδιον οἰκητήριον, their *proper habitation*, as some of the ancient doctors believed.' Bishop Bull does not tell us who the 'modern divines' of his date are. We cannot therefore be sure in what sense they spoke of 'corporeity.' Bull evidently would not restrict 'corporeity' to the 'grosser sort;' and rightly; for any material envelope of a finite spirit may accurately be called a 'body.' So Holy Scripture speaks of 'heavenly' as well as 'earthly' bodies, of 'spiritual' as well as 'psychic' bodies. Our Lord's declaration that the risen saints in their glorified bodies shall be *like*, and *equal to*, the angels, really involves the fact that the angels have 'bodies' of the 'spiritual' and 'heavenly' sort[1].

This is not an idle and unprofitable speculation; for it is an essential part of the true Scriptural conception of the future Consummated State, involving the further conception (which is equally Scriptural) of a suitable and worthy dwelling-place, i. e. the regenerated earth, and of a real active fulness of happy social life and work, which offers a definite and substantial prospect in the great future to Christian Faith and Hope. The vague, shadowy, unsubstantial, unimaginable 'Heaven,' which dimly floats about in the indefinite language generally current on this class of subjects, has furnished only too abundant material to scoffing unbelief. It certainly can never be an effective counterweight to the attractive temptations of this present life, or become to any human imagination solidly enough present and real to help any to be content to *lose his life* here, that he may *find it* there. This thought is further drawn out towards the close of Lecture VIII.

Note III. § 46.

Administration of the Universe by the agency of angels.

St. Augustine *De libero arbitrio*, III. xi. 32. 'Tales sunt optimae, et sanctae, et sublimes creaturae coelestium vel super-

[1] St. Aug. *De Util. Jejunii*, i. 1 (Migne, VI. col. 707) speaks of the angels as 'spiritus rationales coelestibus corporibus praesidentes.'

coelestium potestatum, quibus solus Deus imperat; universus autem mundus subjectus est. Sine istarum officiis justis atque perfectis esse universitas non potest.' And § 33, 'Illi [naturae sublimioris officii, scil. angelicae] data est potentia omnia continendi officio proprio .... Nec tamen sua majestate continet omnia, sed inhaerendo Illius Majestati, et Ejus imperiis devotissime obtemperando, a Quo et per Quem et in Quo facta sunt omnia.'

And *Enarr. in Psalm.* CIII. § 9. 'Praepositi sunt angeli coelorum super potestates aereas et inde procedit verbum quod fit hic. Intuentur enim legem fixam, legem aeternam, jubentem sine scriptura, sine syllabis, sine strepitu, fixam semper et stantem; intuentur angeli corde mundo, et ex illa faciunt quidquid hic fit, et potestates ex illa ordinantur a summis usque in ima.'

And *De Civitate Dei,* VII. xxx. 'Haec autem facit atque agit unus verus Deus; sed sicut Deus, id est ubique totus, nullis inclusus locis, nullis vinculis alligatus, in nullas partes sectilis, ex nulla parte mutabilis, implens coelum et terram praesente potentia, non indigente natura. Sic itaque administrat omnia quae creavit, ut etiam ipsa proprios exercere et agere motus sinat. Quamvis enim nihil esse possint sine Ipso, non sunt quod Ipse. Agit autem multa etiam per angelos: sed non nisi ex Se Ipso beatificat angelos.'

And *De Genesi ad litteram,* VIII. xxiv. 45. 'Sublimibus angelis Deo subdite fruentibus, et Deo beate servientibus, subdita est omnis natura corporea, omnis irrationalis vita, omnis voluntas vel infirma vel prava; ut hoc de subditis vel cum subditis agant, quod naturae ordo poscit in omnibus, jubente illo cui subjecta sunt omnia.' He speaks also (*ibid.* xxv. 47) of the 'creaturae angelicae actio, per quam universarum rerum generibus, maximeque humano, providentia Dei prospicitur.'

Bishop Bull (Vol. i. Serm. XII. *The Office of the holy Angels*). 'The providence of God in the government of this lower world, and therein more especially of the children of men, and most especially of those who love and fear him, is in great part administered by the holy angels.'

The reader may also consult Chapter VIII. of the Rev. Robert Owen's *Dogmatic Theology*. He says, § 3: 'They are God's vicegerents in the administration of the universe; a position which is amply supported by testimonies of Scripture,' which he proceeds to give. Also, *ibid.*: 'Besides, the Angels are regarded as presiding in some mysterious way over the destinies of kingdoms and nations. This notion is universal in Christian antiquity.'

Note IV. § 49.

The essence of the first sin was Pride.

So Hooker, in the valuable fragment printed as an Appendix to Book V. (Vol. ii. in Keble's ed.) in the third part, *Touching Predestination*, p. 567: 'In presupposing that the will of God did determine to bestow eternal life in the nature of a reward, and that rewards grow from voluntary duties, and voluntary duties from free agents; it followeth that whose end was eternal life, their state must needs imply freedom and liberty of will. A part therefore of the excellency of their nature was the freedom of their will . . . . *Out of the liberty wherewith God by Creation endued reasonable creatures* [the italics are Hooker's], angels and men, there ensued sin through their own voluntary choice of evil, neither by the appointment of God nor yet without his permission . . . . Touching permission, if God do naturally hate sin, and by his knowledge foresee all things, wherefore did not his power prevent sin? . . . . Because, in wisdom (whereupon his determinate will dependeth), he saw it reasonable and good to create both angels and men perfectly free, which freedom being a part of their very nature, they could not without it be that which they were: but God must have left them uncreated, if not endued with liberty of mind. Angels and men had before their fall the grace whereby they might have continued if they would without sin: yet so great grace God did not think good to bestow on them, whereby they might be exempted from possibility of sinning; because this latter belongeth to their perfection who see God in fulness of glory, and not to them who as yet serve him under hope.

. . . . We see therefore how sin entered into the world. The first that sinned against God was Satan. And then through Satan's fraudulent instigation man also. The sin of devils grew originally from themselves without suggestion or incitement outwardly offered them . . . . and as our Saviour himself saith of them, They stood not in the truth [St. John viii. 44] whereby it may be very probably thought that the happiness even of angels *depended chiefly upon their belief in a truth which God did reveal unto them* [Hooker's italics]: The truth of that personal conjunction which should be of God with men. For Christ, although a Redeemer only unto men, might notwithstanding be revealed unto angels as their Lord, without any reference at all to sin, which the knowledge of Christ a Redeemer doth necessarily presuppose. So that man, their inferior by degree of nature, they must in Christ the Son of God advanced unto so great honour adore. Which mystery the too great admiration of their own excellency being so likely to have made incredible, it is unto us the more credible, that infidelity through pride was their ruin.'

So Bishop Macaire (*Théologie Dogm. Orthodoxe*, § 68), 'Suivant quelques-uns (e. g. St. Grég. le Théologien) ce chef était, avant sa chute, le premier et le plus parfait de tous les esprits créés[1];' and, 'le diable . . . tomba par son orgueil. Cette opinion est effectivement fondée sur la Parole de Dieu . . . . 1 Tim. iii. 2, 6 . . . . Parmi les saints Pères qui partageaient cette idée nous nommerons Saint Grégoire le théologien (*Hymn. Sacr.* Serm. VI.); Saint Athanase le Grand (*Orat. de Virginitat.* in *Opp.* t. I. p. 824, ed. Commel.); Saint Ambroise (*Epist.* lxxxiv.[2]); Saint Léon,

[1] St. Gregory the Great (*Moral.* IV. 9) speaks of him as 'That apostate angel, who had been so created as to be pre-eminent over all the rest of the legions of angels.' Macaire quotes also St. John Damascene (*Fid. Orthod.* II. 4) as speaking of him as 'Parmi les puissances angéliques, le chef de la céleste hiérarchie, auquel Dieu commit la surveillance de la terre.' Tertullian (*Adv. Marcion.* II. 10) calls him 'eminentissimus angelorum,' 'archangelus,' and 'sapientissimus omnium, antequam diabolus.'

[2] I cannot verify this reference, but I find the following in St. Ambrose:—*Expos. in Ps.* cxviii. (i. e. cxix.), vers. 51, p. 1046 (Migne, Ambr. I. 1283), 'Ipse diabolus per superbiam naturae suae amisit gratiam. Denique dum dicit: *Ponam thronum meum super nubes . . . et ero similis Altissimo* (*Esai.* xiv. 13 et 14), consortiis excidit

pape de Rome[1]; . . . . En général, ce fut l'idée de presque tous les anciens Docteurs de l'Église; on la trouve dans Origène, *in Ezech.* Hom. ix. 2; Basile le Grand, sur le ii^e^, et sur le x^e^ chap. d'Isaïe; Chrysostome, *in Genes.* Hom. xxii.; Cyrille d'Alexandrie, *Contra Anthropomorph.* cap. 17; Theodoret, *Abr. du Dogm. div.*; Jerome, *in cap.* 16 *Ezech.*; Augustin[2], Jean Damascène, *Exp. de la Foi Orthodoxe*, liv. ii. chap. 4, etc.'

On the question, 'en quoi proprement consista l'orgueil de l'esprit déchu, qui constitua son premier péché?,' Macaire says (*ibid.*), 'A cet égard les opinions furent partagées. Quelques-uns, se fondant sur les paroles d'Isaïe (xiv. 13, 14) pensaient que le diable eut la prétention d'être égal à Dieu dans son essence et de siéger avec lui sur un seul et même trône (Cyrill. Alex. *in Joann.* lib. v.) . . . . Suivant d'autres, l'Étoile du matin tombée du ciel aurait refusé d'adorer le Fils de Dieu, soit qu'elle eût envié ses prérogatives (Lactantius, *Div. Inst.* ii. 8), soit qu'ayant su par révélation que ce Fils de Dieu devait un jour souffrir, elle eût douté de sa divinité, et n'eût pas consenti à le reconnaitre pour Dieu (S. Greg. Mag. *Moral.* ii. 17).'

The student may also consult Owen, *Dogmatic Theology*, chap. ix.

angelorum.' And in the *Commentary on the Epistle to the Romans* (if indeed that be a genuine work of St. Ambrose), chap. xii. 16, '*Non alta sapientes.* Alta sapere superbia est; nam et diabolus cum alta sapuit, apostatavit.'

[1] E.g. Serm. IX., i. e. *De Collectis* IV. (Migne's ed. vol. i. col. 160), 'Incentor ille auctorque peccati primum superbus ut caderet, deinde invidus ut noceret, quia *in veritate non stetit*' (*Joan.* viii. 44).

[2] Macaire does not here give a traceable reference; but the following may suffice:—*De Vera Religione*, cap. xiii. 26, 'Ille autem angelus magis seipsum quam Deum diligendo, subditus ei esse noluit, et intumuit per superbiam, et a summa essentia deficit, et lapsus est.' *De Civ. Dei*, XI. xv.: 'Illud, quod *ab initio diabolus peccat*, non ab initio ex quo creatus est peccare putandus est; sed ab initio peccati, quod ab ipsius superbia coeperit esse peccatum.' XII. vi.: 'Cum vero causa miseriae malorum angelorum quaeritur, ea merito occurrit, quod ab Illo qui summe est aversi, ad seipsos conversi sunt, qui non summe sunt: et hoc vitium quid aliud quam superbia nuncupatur? *Initium* quippe *omnis peccati superbia*' (*Eccli.* x. 15). XIV. xi.: 'Superbus ille angelus, ac per hoc invidus, per eamdem superbiam a Deo ad semetipsum conversus, quodam quasi tyrannico fastu gaudere subditis, quam esse subditus eligens, de spirituali paradiso cecidit.'

NOTE V. § 51.

The fall of the angels irremediable.

TERTULLIAN, *On the Flesh of Christ*, § 14, 'Never has restoration been promised to the angels. Christ has received from the Father no commission about the salvation of angels. What the Father has neither promised, nor committed to Him, Christ could not carry out.'

St. Augustine, *On St. John's Gospel, Tract.* CX. (*Migne*, vol. iii. p. 1924), 'Since however we know that the Creator of all good has conferred no grace for the restoration of bad angels, we infer that their fault has been judged so much the more damnable as their nature was more sublime than ours. For by how much they were better than we, by so much the less ought they to have sinned. Whereas, in offending the Creator, they proved so much the more assuredly ungrateful for His kindness, by how much they had been created with greater mercy; nor were they satisfied with forsaking Him, but they must also deceive us.'

And on *Galatians*, iii. 20 (ib. p. 2122), 'The angels who fell not from the vision of God have no need of a mediator by whom they should be reconciled. And the angels who, with none to persuade them, fell by their own unfaithfulness, are not reconciled by any mediator.'

And *Against Julianus*, Book VI. xxii. (*Migne*, x. p. 1553), comparing the sin of Adam with that of his posterity, he says, 'For by how much a rational nature is itself higher, by so much its fall is more; and as its sin is more incredible, so is it more to be condemned. And so the angels fell irreparably, forasmuch as *To whom more is given, from him is more required* (*St. Luke* xii. 48). And so the more excellent their nature, the more they owed a willing obedience. Hence by not doing what they ought they are so punished, as that they can no longer even wish [to do what they ought], and are destined to even eternal torments.'

And, *City of God*, XIII. xxiv. 6 (*Migne*, vii. p. 402), 'The

deserter angels, although in a certain sense they are dead by sinning (for they deserted the Well of Life, which is God, by drinking Whereof they might have lived in wisdom and blessedness): yet could not so die as to cease altogether to live and feel. For they were created immortal; and so, after the last judgment, they will be cast down into the second death, so as not even there to be without life; forasmuch as they will not even be without feeling, since they will be in pains.' This passage, it may be observed, is strongly adverse to the modern notion of 'Conditional Immortality.'

St. Thomas Aquinas, *Sum.* Part I, Quæst. lxiv. Art. 2 (*Migne*, vol. i. p. 1137), 'It must be firmly held, according to the Catholic Faith, That both the will of the good angels is confirmed in good, and the will of demons obstinately fixed in evil. Yet you must seek the cause of this fixedness, not in the gravity of their fault, but in the condition of their nature or state. For, as Damascene says (*Orthod. Faith*, Bk. II, ch. iv), *Their fall is to the angels what death is to men.* Now it is manifest that all deadly sins of men, great or small, are pardonable before death; but after death unpardonable, and abiding for ever.' The whole passage deserves study. He argues that in the angels both 'Apprehension' (or Perception) and 'Will' have a wider sweep, and consequently a more decisive operation, than in men. 'An Angel apprehends immoveably, through intellect [or *νοῦς*] in the same way that we men apprehend a few first principles [e. g. "The whole is greater than its part"], but man by reason [*Λόγος*, *Discursus*, a weaker faculty than *νοῦς*, being mediate and indirect, and not intuitive], apprehends moveably, by running (*discurrendo*) from one thing to another. Hence also the will of man adheres to anything moveably, as having the power of even departing from it and adhering to the contrary; whereas the will of angels adheres fixedly and immoveably. . . . Hence it has been usually said that "the free will of man is flexible, both before his election and afterwards; but the free will of the angels is flexible before election, but not afterwards." Wherefore the good angels, once adhering to righteousness, were confirmed therein; but the evil ones, sinning, were obstinately fixed in sin. . . . The mercy of

God delivers penitents from sin. But those who are not capable of repentance adhere immoveably to evil, and are not delivered by the divine mercy. . . . The sin whereby the devil first sinned still remains in him, as to the desire.'

And again, *Sum.* Part III. Quæst. iv. Art. 1 (*Migne*, iv. p. 55), he argues that it is only in human nature that the two conditions, viz. of *fitness*, or *meetness*, or *dignity* (congruentia), and of *necessity*, are both found. To the irrational creation *dignity* is wanting; to the superhuman, or angelic, *necessity*. For the angels are not generated, as men are; nor are they, as men are, born under a law of original sin, to the inheritance of a tainted nature. There is no abstract common angelic nature. Each angel is, from his first creation, perfect in his own personality. Hence it follows that the Son of God could not have taken the angelic nature without superseding, or, indeed, annihilating, the personality of some one particular angel. And the sin of the evil angels, who might seem to satisfy the condition of *necessity*, is, he says, irremediable.

St. Anselm alludes to this question in two places of his treatise *Why God was made man*, viz. i. 17 and ii. 21. In the first, to Boso's question, 'Why the fallen angels could not be restored,' he simply answers, 'When you see the difficulty of our restoration, you will understand the impossibility of their reconciliation;' and proceeds to give reasons why the loss could not be repaired by the creation of more angels, but must be made up from mankind. The second passage is as follows:—'As for the reconciliation of the devil, about which you enquired, you will perceive it to be impossible, if you diligently consider that of man. For just as man could not be reconciled unless by God becoming Man, and so able to die, and one by Whose righteousness that might be restored to God which He had lost by Man's sin; so the condemned angels cannot be saved, unless by God becoming an angel, one who could die, and who through his righteousness could recover for God what the sins of the others had taken away from Him. And just as man could not (*non debuit*) be lifted up again by means of another man who was not of the same race, even though he were of the same nature; so no

angel can (*debet*) be saved by means of another angel, although they are all of the same nature; since they are not of the same race, as men are. For the angels are not all from one angel, as all men are from one man. Again; this also hinders their restoration, That as they fell when none other tempted them to fall, so they ought (*debent*) to rise up again without help from any other; and this is impossible for them. For they cannot otherwise be restored to the dignity which they would have had; since without any other help they would, by their own power, which they had received, have *stood fast in the truth* (*St. John* viii. 44), if they had not sinned. Wherefore, if any thinks that the redemption through our Saviour ought some time to be extended even to them, he is shown by reason itself to be misled by reasoning. And this I say, not as if the value (*pretium*) of His Death did not, in its greatness, prevail against all the sins of men and of angels; but because a reason that cannot be altered is against the restoration of the lost angels.' The first of St. Anselm's two reasons is identical with the second quoted above from St. Thomas Aquinas, viz. That there is not the same solidarity and interdependence in the angelic as in human nature, and so we cannot conceive the possibility, in their case, of their sacramental ingrafting into a new stock; nor understand how One in their nature could so, as Head of all, represent all, as that His Righteousness and Life and Death should atone for all. If, as rationalising Christians view it, the Life of Christ were but the exemplary exhibition of perfect morality, and His Death, so far as it was more than part of that, only the crowning proof of love, and the supreme motive of gratitude; then indeed it, or a similar exhibition in angelic nature, might avail, by an external motive and attractive power, for the recovery of the angels also. But *it cost more to redeem our souls*. Our disease is deeper than could be reached by anything merely operating as a standard, or even a motive, presented *ab extra*, on a will itself weakened and biassed by the act of sin.

Note VI. § 71.

Visible appearance of the Son of God to Adam in Paradise.

St. Augustine, *On Genesis* (*Ad Litt.* VIII. xviii. 37), 'How then did God speak to him [Adam]? Whether inwardly, in his mind, through the understanding, that is, so that he should intelligently perceive the will and command of God without any bodily sounds or resemblances of bodily things? I do not think that God so spake to the first man. For the Scripture narrates these things in such wise that we should rather believe that God spake to man in Paradise in the same way as He afterwards spake to the Fathers, to Abraham, to Moses, that is, in some bodily form or appearance. Hence is it also that they *heard His Voice*, as *He walked in Paradise at eventide, and hid themselves* (*Gen.* iii. 8).'

Again, *ibid.* xxvii. 50, speaking of this same passage of *Genesis*, he says, 'That this [the visibly walking in the garden] was done, not by means of the very Substance Itself of God, but by means of the creature which is subject to Him, no man who knows the Catholic Faith can by any means doubt. But I have here thought it right to speak somewhat more fully on this subject, because certain heretics [the Arians, *Benedictine Note*] think that the Substance of the Son of God is visible of itself without the assumption of any bodily form, and that, accordingly, before He took a body of the Virgin He was Himself (they imagine) seen by the Fathers, as if it were only of God the Father that it is said, *Whom no man hath seen, nor can see* (1 *Tim.* vi. 16); because the Son was seen before He took on Him the form of a servant, and that by His own very Substance; which impiety is to be utterly rejected by Catholic minds.' I have here rendered St. Augustine's *Substantia* by *Substance*, the phrase of our English Nicene Creed and Articles. Perhaps *Essence* (οὐσία) would convey the thought better to modern ears. The passage is valuable as showing exactly the false inference (which St. Augustine calls 'impietas') of the Arians, who, appealing to the general belief of the Church that the Son of God did appear in visible form to man under the old Covenants, argued illogically from that admitted fact that He was essentially inferior to the

Father even in His pre-existent Nature, and so less than Divine. The Catholic knows that invisibility is not a Personal attribute of the Father only, but an essential attribute of the Godhead as such, and so common to the Three Persons. The form seen was not the uncreated *Ipsa Substantia* of the Son, which is as invisible as that of the Father, being indeed that of the Father, nor was the *Ipsa Substantia* seen in it; but it was a temporarily-assumed form, from the 'Subdita Ei creatura.' See Lecture IV. §§ 89, 90, p. 179, &c.

Thomas Scott, in his *Commentary* on *Gen.* iii. 8, says: 'Some visible tokens of the Lord's Presence, perhaps in human form, seem here intimated, of which we shall hereafter find undeniable instances; and which should be considered as anticipations of *His* incarnation, who is called the "Word of God."'

Lange, on the same, in his *Bibel-werk* (edited by Schaff, pub. by T. & T. Clark, Edinburgh, 1868), says:—'Delitzsch maintains that God appeared to man as one man appears to another, though this had not been the original mode of the divine converse with him. The Theophanies had their beginning first after the fall; and according to his explanation "God now for the first time holds converse with men in an outward manner, corresponding to their materialisation and alienated state." On the other hand Keil maintains, "that God held converse with the first men in a visible form, as a Father and Educator of His children, and that this was the original mode of the Divine revelation, not coming in for the first time after the fall." . . . . We must regard as unanswered, in what respect the Theophanies (which were mediated in all cases through vision-seeing states of soul) are to be distinguished from real outward appearances in human form.'

Keil seems more right than Delitzsch; in whose language, connecting 'materialisation' with man's 'alienated state,' there is a latent Manichæism. Man was 'material' as God made him. There was no more reason against the 'mode of the Divine converse' being outward and visible before the Fall than afterwards. Lange's assertion, that 'the Theophanies were mediated in all cases through vision-seeing states of soul,' is mere assumption; and contrary to the plain meaning of the Bible narrative, which, in

most cases describe them simply as 'real outward appearances in human form.'

The distinction between prophetic 'vision' and 'real outward appearances' seems marked in *Numbers* xii. 6, '*If there be a prophet among you, I the* LORD *will make myself known unto him in a vision, I will speak unto him in a dream. Not so my servant Moses. He is faithful in all my house. With him will I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the* LORD (תְּמֻנַת יְהוָה) *shall he behold.* Compare *Exod.* xxxiii. 9, when, after the sin of the golden calf, to distinguish the 'faithfulness,' of Moses as contrasted with the unsteadfastness of Aaron and the people, *the cloudy pillar descended, and the* LORD *talked with Moses,* and *spake unto him face to face, as a man speaketh unto his friend,* just as at the tent door He had talked with Abraham the friend of God (*Gen.* xviii. 1; *Isa.* xli. 8; *St. James* ii. 23), and with Jacob at Peniel (xxxii. 30). But there are degrees of nearness in the talking *face to face;* for *The* LORD *talked with the people face to face in the mount out of the midst of the fire* (*Deut.* v. 4). What is common to all such instances is a certainly objective manifestation by 'outward appearance' and audible 'voice' as opposed to an inward and subjective 'vision' to the spirit and mind only. But while Moses saw the *similitude* (תְּמֻנַת), it is expressly said that the people did not (*Deut.* iv. 12, 15); they only *heard a voice,* and saw the fire. For ordinary saints the vision of the *Likeness,* or *Similitude,* of God (which is Christ) is reserved for the future life. David anticipates it in *Psalm* xvii. 15, *I shall be satisfied, when I awake, with Thy likeness,* i.e. with the sight of Thine Image or Similitude (תְּמוּנָתֶךָ, LXX. *χορτασθήσομαι ἐν τῷ ὀφθῆναι τὴν δόξαν σου*)[1].

[1] The LXX. in *Numbers* xxii. 8, also, renders תְּמֻנַת by *δόξαν* (*τὴν δόξαν Κυρίου εἶδε*); which is too strong an expression, and is contradicted by *Exodus* xxxiii. 18-23, so far as regards Moses in the days of his flesh. The *Glory* is, as one may so say, 'within,' or 'behind' the visible *similitude* or *likeness;* but does not fully shine forth, since mortal man could not bear it. Perhaps Δόξα (which, etymologically, would mean *visible glory*) might mean to a Greek less than כָּבוֹד to a Hebrew. Hence LXX. in *Exod.* 33, 18 renders חַרְאֵנִי נָא אֶת־כְּבֹדֶךָ *Ἐμφάνισόν μοι σεαυτόν.* [Cod. Alex. *Δεῖξόν μοι τὴν σεαυτοῦ δόξαν*], as if with a feeling that, *for that passage, τὴν δόξαν σου* merely would not have been strong enough.

NOTE VII. § 87. *On the Theophanies.*

THE following passages are here given from the writings of the early Christian Fathers, in illustration, for the English reader, of the original and primitive view of the 'Theophanies'; viz. That it was the Eternal Son Himself Who did, visibly, as the '*Angel of the LORD*' or otherwise, manifest Himself, in human or angelic form, temporarily assumed for the purpose, under the old Covenants.

It should be observed that, from the different and distant localities to which they belonged, the writers cited are (so it happens) singularly representative of the whole Church; and further that they introduce this view, as their subject or argument requires, not as if it itself needed argument or support, or as an idea of their own, but as the current thought of the Church of their day, universally acknowledged and accepted, and so capable of being itself employed as an argument. Later writers who oppose it, or hesitate about it, yet admit one and all its general, nay, universal prevalence in the earlier ages of the Church. There is, in truth, a consensus against which the hesitations of Saint Augustine really avail but little.

I. ST. JUSTIN MARTYR, born in Samaria about A.D. 100, suffered at Rome A.D. 166. I give the extracts from the Oxford Translation in the *Library of the Fathers*. The Preface introducing that Translation, and written by Dr. Pusey upon an unfinished draft by the Rev. John Barrow, D.D., speaks thus of the value of St. Justin's writings:—

'He had ample means of knowing what was the faith and practice of Christians throughout the world in his own as well as in earlier times (p. iii.) . . . . Eusebius . . attests the estimation in which his writings were held as authentic descriptions of the Christian Church of his age. In statement of fact, therefore, respecting Christian history and doctrines, St. Justin may be regarded as most trustworthy' (p. iv.) 'The most important use of the writings of this early age is to be found in the evidence which they offered respecting the doctrines then held by the body

of Christians spread throughout the world. It is indeed to us a matter of the highest concern to know assuredly what the truths were which our Blessed Lord and His Apostles taught. And in connection with what we read in Holy Scripture, and that which the Church teaches from Scripture, the testimony given by the faith of the sub-Apostolic Church is invaluable' (p. xi). 'That Justin on the whole represented faithfully what the universal Church of his own age held, we may feel assured from the fact already noticed, his publishing the Dialogue with Trypho, for the purpose of challenging contradiction if he had been unfaithful in his representations; as well as from the esteem in which his writings were held by the Church of his own and the following age' (p. xiii). From this favourable estimate of St. Justin, Dr. Pusey (himself inclining, see § 94, p. 191, to prefer the later view of the Theophanies) proceeds somewhat to detract in regard to the matter before us in this Note. He says (p. xiv.), 'It is very necessary to keep in mind, that the doctrine of the Church is to be distinguished from the views and theories formed respecting it, no less than from the arguments by which Theologians maintain it; even though those views be widely spread and generally received. For instance, it is quite certain that the Church held most deeply the true Divinity of our Blessed Lord, though many of the arguments by which Justin would establish it from the Old Testament may seem invalid, and based upon erroneous notions. One may question with St. Augustine, whether the appearances recorded in the early Books of Scripture were those of the Son Himself personally, as St. Justin, in common with almost[1] all Christian antiquity until

[1] Dr. Pusey does not give references to any early exceptions. The few there are apply chiefly to the appearance of the *Captain of the Lord's host* to Joshua. Among them are, 1. St. Athanasius, see p. 457: 2. Theodoret (A.D. 450) who, in *Quæst. iv. in Jesum filium Naue* says 'I think it was Michael the Archangel,' but quotes no authority, and gives no reason except the erroneous view (see § 99. p. 200) that a created angel was permanently substituted as the guardian of Israel after the sin of the calf; and, 3. The anonymous and undated scholion to Valesius' MS. of Eusebius (Hist. I. 2) see § 101, p. 206. Thus Dr. Pusey's qualifying 'almost' has but little support. Nor is there more for the extraordinary statements of Dr. Mill (*Myth. Interp. Gosp. Append.* E. p. 355) that Theodoret's opinion has, 'with two remarkable exceptions (viz. St. Justin Martyr and Eusebius the

St. Augustine, so strenuously maintains, without detracting from the exceeding value of his testimony to the great truth which underlies his exposition: the personal Preexistence and Divinity of the Word.'

Upon this it may be remarked that the interpretation given by St. Justin of the Old Testament narratives in question is certainly not put forward by him as a 'view' or a 'theory,' but as a well-understood and generally acknowledged belief. Supported as it is beyond all gainsaying by a very extensive mass of evidence throughout the ante-Nicene ages, it approaches itself much more nearly to being a 'doctrine of the Church' than a 'view' or a 'theory'; which could have had no weight in either an Apology addressed to a Heathen Emperor, or an argument held with a Jewish unbeliever. Indeed it is evident that to have used such an argument on his own sole authority (which would have argued it a novelty, unknown to the Church) would have been certain to engender needless difficulties in the minds of those he desired to win to the Faith. It could only be of any real force under two conditions. 1. That it should be the generally accepted belief of the Christian body; 2. That to those who, like Trypho, accepted the Old Testament, it should admit of being shown to be, not in solitary instances but throughout a whole series, the most probable, natural, and consistent interpretation of the sacred narrative itself. The very fact that the Arians of the fourth century (illogically enough) appealed to it proves its acknowledged currency throughout the Church. The earlier use, by a few, and subsequent dropping, of such terms as 'mingling' (to 'express the closeness of union of our Lord's Divine and Human natures') because afterwards 'abused by the

Historian), received the sanction of the ancient Church,' and that the anonymous scholiast's 'allegation of general catholic consent' (to his reasons for supposing the *Captain of the Lord's host* to be the Archangel Michael) is 'unquestionably true.' What is to be observed is, 1. That a variety of opinion as to this one Manifestation —a variety evidently largely due to the LXX. version (see § 101, p. 207)—does not affect the consentient interpretation of the Theophanies as a whole: and 2. That the amount of ascertained adhesion among early Christian writers to Theodoret's view is exceedingly small, if any. His own reputation for orthodoxy was too uncertain for his opinion to have much weight. But see the allusions in the passages which follow to the Appearance to Joshua.

Apollinarians'; or as 'conjunction' (συνάφεια), because abused by the Nestorians, are not really parallel cases; and should not be seriously adduced as an argument for the surrender of an admittedly wide-spread view, in possession of the ground from the first days of Christianity, affecting large tracts of the Old Testament Scriptures (not to say the whole of them throughout) and holding so cardinal a position in the Christian argument. I add one more passage from Dr. Pusey's Preface, bearing on this subject:—'The supposition that whereas in the Old Testament God is said to have appeared to man, it was the Son Who so appeared, lasted on to the time of St. Augustine. It is used as an argument of the Divinity of the Son, since He Who so manifests Himself is declared to be God. The supposition itself implied nothing derogatory. What more natural than to think, that He Who, in the fulness of time, vouchsafed to become Man, did beforehand accustom man to the thought of His appearing in human form, by appearing in a form which He had created. Not the supposition itself (which occurs in the most accurate Fathers, as St. Cyprian, and even St. Athanasius himself) but statements connected with it, were less carefully worded' (p. xvi).

I append the passages themselves from St. Justin:—

1. *Apology*, i. 63 (Oxf. Transl. p. 48). 'But the Word of God is His Son, as I have already said, and He is called *Angel* and *Apostle*, for He declares all that ought to be known, and is sent to proclaim what is told, as indeed our Lord Himself said, *He that heareth Me, heareth him that sent Me.* And this will be clear from the writings of Moses, in which it is said as follows: *And the Angel of God spake unto Moses in a flame of fire out of the midst of a bush, and said, I Am That I Am, the God of Abraham, the God of Isaac, and the God of Jacob, the God of thy fathers; go down into Egypt, and bring up My people.* And what followed, you who wish may learn from them; for it is not possible to write all the events in this book, but thus much has been said to prove that Jesus, the Christ, is the Son and Apostle of God, being formerly the Word; and at one time appearing in the form of fire, and at another in the image of incorporeal beings, but now by the will of God, being made man for the

human race, He endured also to suffer all that the devils caused to be inflicted on Him by the senseless Jews; who, having it expressly said in the Mosaic writings, *And the Angel of God spake with Moses in a flame of fire in the bush, and said, I Am That I Am, the God of Abraham, the God of Isaac, and the God of Jacob;* affirm that it was the Father and Maker of all things Who spoke thus. Hence also the Spirit of prophecy upbraids them as follows: *Israel hath not known Me, My people hath not understood Me.* And again, Jesus, as we have shown, when with them, said, *No one knoweth the Father but the Son, nor the Son but the Father, and those to whom the Son will reveal Him.* The Jews then always thinking that the Father of all things spoke to Moses—He Who spoke to him being the Son of God, Who is called both Angel and Apostle—are rightly upbraided both by the Spirit of Prophecy, and by Christ Himself, as knowing neither the Father nor the Son: for they who say that the Son is the Father, are proved neither to know the Father, nor that the Father of all things has a Son, Who, being moreover the First-born Word of God, is also God, and Who formerly, through the shape of fire, and through an incorporeal image, appeared to Moses, and the other Prophets; but now, in the time of your government, as I said before, was made man of a Virgin, according to the counsel of the Father, for the salvation of those who believed on Him.'

2. *Dialogue with Trypho*, 34 (Oxf. Transl. p. 110), 'Where it is said, *Give the King Thy judgments, O God* (*Psalm* lxxii. 1); because Solomon was a king, you say that the Psalm was spoken of him, whereas its words plainly show that it was spoken of the eternal King, i.e. Christ; for Christ is spoken of as a King, and a Priest, and God, and Lord, and an Angel, and a Man, and Captain of the host, and a Stone, and a Child that is born, etc.'

3. *Ibid.* 56 (p. 138, a full discussion of the Appearance to Abraham recorded in *Genesis* xviii. and xix.), 'Moses, that blessed and faithful servant of God, declares that He Who was seen by Abraham at the oak of Mamre was God, accompanied by two angels, who were sent for the condemnation of Sodom, by Another, namely, by Him Who always remains above the heavens, Who

has never been seen by any man, and Who of Himself holds converse with none, Whom we term the Creator of all things, and the Father. . . . What I assert, I will endeavour to prove to you who understand the Scriptures; namely, that there both is, and that we read of, another God and Lord under the Creator of all things, Who is also termed an Angel, in that He bears messages to men, whatever the Creator, above Whom there is no other God, wills to be borne to them. . . . He Who is said to have appeared to Abraham, to Jacob, and to Moses, and is called God, is other than the Creator of all things; other I mean in number, not in will; for I assert that He never did (nor said) anything but what the Creator of the world, above Whom there is no God, willed Him to do or to say.'

4. *Ibid.* 68 (p. 144, On the Appearances to Jacob), 'Moses has written again, that He Who was seen by the Patriarchs, and Who is called God, is also termed Angel and Lord, in order that you may thus perceive Him to be a minister of the Father of the universe. [He quotes the passages from *Genesis* xxxi, xxxii, xxxv.] . . . . When Jacob fled from his brother Esau, the same Angel, and God, and Lord, appeared to him, Who also appeared to Abraham in the form of a man, and afterwards wrestled with Jacob in the same form.' [He quotes *Gen.* xxviii. 10–20.]

5. *Ibid.* 59 (p. 146, On the Appearance in the Burning Bush), 'The same Angel, and God, and Lord, and Man, Who appeared as man to Abraham and Jacob, also appeared to and conversed with Moses in a flame of fire out of the bush.'

6. *Ibid.* 60 (p. 146, In answer to Trypho's objection that the Angel who appeared and God who conversed with Moses at the bush were two distinct Persons), 'Even if it be so, my friends, that both an Angel and God appeared together in that vision to Moses, yet . . . . That God Who said to Moses that He was the God of Abraham, and the God of Isaac, and the God of Jacob, will not be the Creator of the universe, but He Who was proved to have appeared to Abraham and Jacob, who ministers to the will of the Creator of all things, and who in the judgment of Sodom also ministered to His counsel. So that even if there were two, as you say, an Angel and God, yet no one who has the

least sense will venture to assert, that the Maker and Father of all things left those realms which are above the heavens, and appeared on a little spot of earth. . . . In that vision He alone, who is both called an Angel and is God was seen by and conversed with Moses. . . . As the Scripture calls Him who appeared to Jacob in his dream an Angel, and then declares that that very Angel who was then seen by him in that sleep, said, *I am the God who appeared to thee when thou fleddest from the face of thy brother Esau;* and we read in the time of Abraham in the destruction of Sodom, *The Lord* brought this judgment *from the Lord in heaven;* so when the Scripture here says that an Angel of the Lord appeared to Moses, and afterwards declares that He is Lord and God, it means the same Person whom in many passages it points out to have ministered to the will of that God, Who is above the world, and to Whom there is none superior. . . . 61. He once calls Himself *Captain of the host*, when He appeared to Joshua the Son of Nun in the form of man.'

7. *Ibid.* 126 (p. 226), 'But if you had known, Trypho, who He is that is called at one time Angel of Great Counsel, and a Man by Ezekiel, and like the Son of Man by Daniel, and a little Child by Isaiah, and Christ and God who is to be worshipped by David, and Christ and a Stone by many, and Wisdom by Solomon, and Joseph, and Judah, and a Star by Moses, and the East by Zechariah, and One who must suffer, and Jacob, and Israel, by Isaiah again, and a Rod, and a Flower, and chief Corner-Stone, and Son of God; if you had known this, Trypho, you would not have blasphemed Him Who has already come, and been born, and suffered, and ascended into heaven; who will also return again; and then your twelve tribes shall mourn.'

8. *Ibid.* 127 (p. 228), 'I suppose that I have sufficiently shown that when my God says, *God went up from Abraham*, or, *The Lord spake to Moses*, and, *The Lord came down to see the tower which the children of men built*, or, *God closed the Ark of Noah from without*, you should not suppose that the Unbegotten God Himself descended or went up from any place; for the ineffable Father and Lord of all things neither comes to any place, nor walks, nor sleeps, nor rises up, but always remains in His own

place wherever it is, seeing quickly and hearing quickly, not with eyes or ears, but by an ineffable power—(and yet He beholds all things, and has knowledge of all things, and none of us is hid from Him)—nor is He moved nor contained in any place, not even in the whole world, having been even before the world was made; how then could He speak to any one, or be seen by any one, or appear on the smallest spot of earth? when the people could not even look on the glory of him who was sent by Him in Sinai; and Moses himself was unable to enter the tabernacle, which he had made, if it were filled with the glory of God, and the Priest could not endure to stand before the Temple when Solomon brought the ark into the house at Jerusalem, which he himself had built,—then neither Abraham, nor Isaac, nor Jacob, nor any other man, ever saw the Father and Ineffable Lord of all things whatever, and of Christ Himself; but Him, who, according to His will, is both God His Son, and His Angel from ministering to His will; who, He determined, should be born as man of the Virgin, and who once even became fire when He conversed with Moses from the bush; for if we do not understand the Scriptures thus, it will follow that the Father and Lord of all things was not in heaven when it was said by Moses, *And the Lord rained upon Sodom fire and brimstone from the Lord out of heaven.* And again when it was said by David, *Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors, and the King of Glory shall come in.* And again when he says, *The Lord saith unto my Lord, Sit Thou on My right hand, until I make Thine enemies Thy footstool.* And that Christ being Lord, and being in His own nature God the Son of God, and being formerly manifested with power as man, and an angel, and in the form of fire as in the bush, appeared also at the judgment which was brought upon Sodom, has been proved at length by what I have said.'

II. St. Melito, Bishop of Sardis, A.D. 168. He addressed an Apology to the Emperor M. Antoninus. The Rev. W. H. Simcox in his recent interesting volume, *The Beginnings of the Christian Church*, chap. viii, after speaking (p. 389) of Saint Melito as 'undoubtedly one of the chief theologians of his age, and one of

the most honoured persons in the Church,' presents us (from Canon Cureton's version, in his *Spicilegium Syriacum*) with the following passage from the extant fragments of his writings:—

'We have made collections from the Law and the Prophets relative to those things which have been declared respecting our Lord Jesus Christ, that we may prove to your love, that He is perfect reason, the Word of God; who was begotten before the light; who was Creator together with the Father; who was the fashioner of man; who was all in all; who among the Patriarchs was Patriarch; who in the law was the Law; among the priests Chief Priest; among kings Governor; among prophets the Prophet; among the angels Archangel; in the voice the Word; among spirits Spirit; in the Father the Son; in God God—the King for ever and ever. For this is He who was pilot to Noah; who conducted Abraham; who was bound with Isaac, who was in exile with Jacob, who was sold with Joseph, who was captain with Moses, who was the divider of the inheritance with Jesus the Son of Nun, who in David and the prophets foretold his own sufferings, who was incarnate in the Virgin, who was born in Bethlehem, who was wrapped in swaddling-clothes in the manger, who was seen of the shepherds, who was glorified of the angels, who was worshipped by the Magi, who was pointed out by John, who assembled the Apostles, who preached the kingdom, who healed the maimed, who gave light to the blind, who raised the dead, who appeared in the temple, who was not believed on by the people, who was betrayed by Judas, who was laid hold on by the priests, who was condemned by Pilate, who was transfixed in the flesh, who was hanged upon the tree, who was buried in the earth, who rose from the dead, who appeared to the Apostles, who ascended to heaven, who sitteth on the right hand of the Father, who is the rest of those that are departed, the recoverer of those who were lost, the light of those who are in darkness, the deliverer of those who are captives, the guide of those who have gone astray, the refuge of the afflicted, the bridegroom of the Church, the charioteer of the Cherubim, the captain of the Angels, God who is of God, the Son who is of the Father, Jesus Christ, the King for ever and ever. Amen.' 'This,' adds

Mr. Simcox, 'is not only orthodox theology—it is second century theology. The thought of the Divine Word pervading the Old Testament—appearing in the revelations made to the Patriarchs and Prophets, and foretold by their typical deeds and sufferings, as well as by their inspired words—is one that has never indeed ceased to influence Christian theology; but it has in later ages been less insisted on, indeed less clearly conceived. The reason is that the second century was the time when it was necessary to maintain, against both Jews and anti-Jewish heretics, that "the Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and Man, being both God and Man." As other controversies arose, the faith was expressed in other forms; but the old form never entirely passed out of memory.'

III. THEOPHILUS. Bishop Bull writes (*Defence, Nicene Creed*, Bk. I, ch. ii, § 5), 'Theophilus of Antioch (writing to Autolycus, Bk. II) asserts that it was the Son of God, who appeared to Adam shortly after the fall, and that "assuming the person of the Father and Lord of all, He came into Paradise in the person of God, and conversed with Adam;"' upon which passage the student should see Bishop Bull's remarks in Bk. III, ch. vii. § 1, in which he vindicates Theophilus, as in other places he has to vindicate others of the Ante-Nicene Fathers, against the superficial misunderstanding of them by the Jesuit Petavius.

IV. ST. IRENAEUS, born in Asia about A.D. 140; a disciple of St. Polycarp, as he of St. John; succeeded Pothinus who was martyred A.D. 177, as Bishop of Lyons; died about A.D. 200.

1. *Against Heresies*, III. 6 (translated by Dr. Burton, *Testimonies of the Ante-Nicene Fathers to the Divinity of Christ*, p. 78), 'In the overthrowing of Sodom, the Scripture says (*Gen.* xix. 24), *And the Lord rained upon Sodom and upon Gomorrah fire and brimstone from the Lord out of heaven.* For it signifies in this place that the Son, Who had also been conversing with Abraham, had received power from the Father to judge the people of Sodom on account of their iniquity . . . . And in another place the Son speaks to Moses, saying, *I am come down to deliver this people*

(*Exod.* iii. 8), for it is He Himself Who descended and ascended for the salvation of men. It is by the Son therefore who is in the Father, and has the Father in himself, that He Who is truly God has been manifested unto us, the Father bearing testimony to the Son, and the Son announcing the Father.'

2. Also III. xi. (quoted by Dr. Burton, p. 84, as follows):—'The Word of God conversed with the patriarchs before Moses in his divine and glorious character [κατὰ τὸ Θεϊκὸν καὶ ἔνδοξον ὡμίλει, secundum divinitatem et gloriam colloquebatur, i.e. as not being yet incarnate]: to those under the law, He fulfilled the office of a priest: and after this, becoming man, he sent the gift of the Holy Ghost into all the earth.'

3. Also *Ibid.* IV. xvii. (I translate from Grynaeus' Latin ed. after Erasmus, Basileae, 1571), 'Wherefore the Jews departed from God, receiving not the Word of God, but thinking that through Himself they could know God the Father, without the Word, that is, without the Son; knowing not Him Who in human form spake to Abraham and Aaron, and Who said to Moses, *Seeing, I have seen the oppression of My people in Egypt, and am come down to deliver them.* For this Son, Who is also the Word of God, from the beginning made preparation (praestruebat), since the Father needed no help of angels, for His making the Creation, and forming Man, for whose sake also the Creation was made.'

4. *Ibid.* IV. xxiii. On '*Had ye believed Moses, ye would have believed Me, for he wrote of Me.* Yes; for everywhere in his writings is the Son of God embedded [inseminatus, insown], sometimes indeed talking with Abraham, sometimes eating with him, sometimes again bringing judgment on the people of Sodom: or, again, when He is seen, and guides Jacob on his journey, and speaks from the Bush with Moses.'

4. IV. 37. Speaking of the various modes in which prophetic announcements were made of the coming Saviour and His Work:—'For not by speech only did the prophets prophesy, but by vision also, and by their manner of life, and by acts which they did, according as the Spirit suggested. Accordingly on this principle they saw God Who is invisible. As Isaiah says,

I saw with my eyes the King, the Lord of hosts; announcing that man was to see God with his eyes and to hear His Voice. Wherefore also on this principle they saw also the Son of God as man conversing with men, prophesying that which was to be hereafter . . . . And the Word indeed spake with Moses, appearing in his sight, as a man speaketh with his friend . . . . Now the Word of the Father, forasmuch as He is rich and manifold, declareth [Himself] not in any one single form, nor was seen by those that saw Him in one character only, but according to the occasions of His dealings; as it is written in Daniel that He was once seen by those who were around Ananias and Azarias and Misael, standing by them in the burning fiery furnace and delivering them from the flame; and *the appearance* (he says) *of the fourth was like the Son of God.*'

The student may compare also the following:—

Adv. Hær. I. iv. Et cur quum invisibilis sit Deus, prophetis apparuerit non in una forma, sed aliter aliis, intelligas.

III. vi. Deo Quo [sc. Filio] iterum dicit, *Deus Deorum Dominus loqutus est, et vocavit terram.* (*Ps.* l. 1.) Quis Deus? De Quo dixit: *Deus manifeste veniet, Deus noster, et non silebit*: hoc est Filius, Qui secundum manifestationem hominibus advenit, Qui dicit palam: *Apparui his qui Me non quaerunt.*

III. xi. Accipiens eos qui a terra essent panes, et gratias agens, et iterum aquam faciens vinum, saturavit eos qui recumbebant, et potavit eos qui invitati erant ad nuptias: ostendens quoniam Deus Qui fecit terram, et jussit eam fructus facere, et constituit aquas et edidit fontes, Hic et benedictionem escae et gratiam potus in novissimis temporibus per Filium suum donat humano generi, incomprehensibilis per comprehensibilem, et invisibilis per visibilem, cum extra Eum non sit, sed in sinu Patris existat. *Deum enim,* inquit, *nemo vidit unquam, nisi Unigenitus Filius Dei, Qui est in sinu Patris, Ipse enarravit.* Patrem enim invisibilem existentem, Ille *Qui in sinu Ejus est Filius,* omnibus enarrat. Propter hoc cognoscunt Eum hi quibus revelaverit Filius, et iterum Pater per Filium Filii sui dat agnitionem his qui diligunt Eum.

For the explanation of the language used here see Lect. IV. § 89, p. 179.

III. xviii. Unus igitur Deus Pater, . . . et unus Christus Jesus Dominus noster veniens per universam dispositionem, et omnia in Semetipso recapitulans. In omnibus autem est et homo plasmatio Dei : et hominem ergo in Semetipso recapitulatus est Invisibilis et visibilis factus, et Incomprehensibilis factus comprehensibilis, et Impassibilis passibilis et Verbum homo, universa in Semetipsum recapitulans, uti sicut in supercoelestibus et spiritalibus, et invisibilibus princeps est Verbum Dei, sic et in visibilibus et corporalibus principatum habeat, in Semetipsum primatum assumens, et apponens Semetipsum caput Ecclesiae, universa attrahat ad Semetipsum apto in tempore.

III. xx. *In principio* Verbum existens *apud Deum*, per Quem omnia facta sunt, Qui et semper aderat generi humano . . . novissimis temporibus secundum praefinitum tempus a Patre unitum suo plasmati, &c.

IV. xi. Qui a prophetis adorabatur Deus vivus, Hic est vivorum Deus, et Verbum Ejus Qui et locutus est Moysi [i.e. at the Bush, in the words, *I am the God of Abraham, the God of Isaac, and the God of Jacob*], Qui et Sadducaeos redarguit . . . Ipse igitur Christus cum Patre vivorum est Deus, Qui et locutus est Moysi, Qui et Patribus manifestatus est. [Cap. xii.] Et hoc ipsum docens dicebat Judaeis, *Abraham pater vester exultavit ut videret diem meum, et vidit, et gavisus est.* . . . Juste igitur derelinquens terrenam cognationem omnem, sequebatur Verbum Dei, cum Verbo peregrinans, ut cum Verbo moraretur. . . . [The whole passage is beautiful, but too long to transcribe.] Non incognitus igitur erat Dominus Abrahae cujus diem concupivit videre : sed neque Pater Domini : didicerat enim a Verbo Domini, et credidit Ei. [Compare with this IV. xvi.] Non tantum propter Abraham hoc dixit [*Abraham pater vester exultavit*, &c.,], sed ut ostenderet quoniam omnes qui ab initio cognitum habuerunt Dominum et adventum Christi prophetaverunt, revelationem acceperunt ab Ipso Filio, Qui et novissimis temporibus visibilis et passibilis factus est.

IV. xiv. Arguing the preexistence of Christ, he points out the error of supposing that only 'a temporibus Tiberii Caesaris commemoratus est Pater providere hominibus, et

non semper Verbum Ejus una cum plasmate fuisse ostendebatur.'

Ibid. Bonum autem placitum Patris Filius perficit: mittit enim Pater, mittitur autem et venit Filius. Et Patrem quidem Invisibilem et Interminabilem, quantum ad nos est, cognoscit suum Ipsius Verbum, et cum sit inenarrabilis Ipse enarrat Eum nobis. Rursum autem Verbum suum solus cognoscit Pater: utraque autem haec et sic se habere manifestavit Dominus, et propter hoc Filius revelat agnitionem Patris per suam manifestationem. Agnitio enim Patris est, Filii manifestatio. Omnia per Verbum manifestantur.

Ibid. Per legem et prophetas similiter Verbum et Semetipsum et Patrem praedicabat. Et audivit quidem universus populus similiter: non similiter autem omnes crediderunt: et per Ipsum Verbum visibilem et palpabilem factum Pater ostendebatur, etiamsi non omnes similiter credebant Ei: sed omnes viderunt in Filio Patrem: invisibile etenim Filii Pater, visibile autem Patris Filius. . . . Omnia autem Filius administrans Patri, perficit ab initio usque ad finem, et sine Illo nemo potest cognoscere Deum. Agnitio enim Patris Filius, agnitio autem Filii in Patre et per Filium revelata. Et propter hoc Dominus dicebat, *Nemo cognoscit Filium nisi Pater, neque Patrem nisi Filius, et quibuscunque Filius revelaverit. Revelaverit* enim, non solum in futurum dictum est, quasi tunc inciperet Verbum manifestare Patrem, cum de Maria natus, sed communiter per totum tempus positum est. Ab initio enim assistens Filius suo plasmati, revelat omnibus Patrem, quibus vult, et quando vult, et quemadmodum vult Pater.

IV. xxxvii. Prophetae ab eodem Verbo propheticum accipientes charisma, praedicaverunt Ejus secundum carnem adventum, per quem commixtio et communio Dei et hominis secundum placitum Patris facta est, ab initio praenunciante Verbo Dei, quoniam videbitur Deus ab hominibus, et conversabitur cum eis super terram, et colloquetur et adfuturus est, id est ab universo suo plasmate, salvans illud. . . . Enarrat ergo Filius ab initio Patris, quippe Qui ab initio est cum Patre, Qui et visiones propheticas, et divisiones charismatum, et ministeria sua, et Patris glorificationem consequenter et composite ostenderit humano generi apto tempore ad utilitatem . . . et propterea Verbum dispensa-

tum Paternae gratiae factus est ad utilitatem hominum, propter quos fecit tantas dispositiones, hominibus quidem ostendens Deum, Deum autem exhibens hominem: et invisibilitatem quidem Patris custodiens, ne quando homo fieret contemptor Dei, et ut semper haberet ad quod proficeret: visibilem autem rursus hominibus per multas dispositiones ostendens Deum, ne in totum deficiens homo cessaret esse. Gloria enim Dei vivens homo. Vita autem hominis visio Dei.

IV. xxxviii. Rachel praefigurabat Ecclesiam, propter quam sustinuit Christus: Qui tunc quidem patriarchas suos et prophetas praefigurans et praenuntians, praeexercens suam partem dispositionibus Dei, et assuescens haereditatem suam obedire Deo, et peregrinari in saeculo, et sequi Verbum Ejus, et praefigurare futura. Nihil enim vacuum, neque sine signo apud Eum . . . Non enim propter eos solos qui temporibus Tiberii Caesaris crediderunt Ei venit Christus, nec propter eos solos, qui nunc sunt homines, providentiam fecit Pater: sed propter omnes omnino homines, qui ab initio secundum virtutem suam in sua generatione et timuerunt et dilexerunt Deum, et juste et pie conversati sunt erga proximos, et concupierunt videre Christum, et audire vocem Ejus. Quapropter omnes hujusmodi in secundo adventu, primò de somno excitabit, et eriget tam eos, quàm reliquos qui judicabuntur et constituet in regnum suum. Quoniam quidem unus Deus, Qui patriarchas quidem direxit in dispositiones suas.

V. i. Showing the literal reality of the Incarnation through Mary, as compared with previous temporary appearances:—

Praediximus autem quoniam Abraham et reliqui prophetae, propheticè videbant Eum, id quod futurum erat per visionem prophetantes. Si igitur et nunc talis apparuit, non existens quod videbatur, quaedam prophetica visio facta est hominibus, et oportet alium expectare adventum Eius, in quo talis erit, qualis nunc visus est propheticè.

V. St. Clement of Alexandria, President of the Catechetical School there, about A.D. 190, where Origen was among his pupils.

Throughout his treatise entitled *Paedagogus* he speaks of Christ by that title, as the 'Educator,' or 'Instructor'; as in his Exhortation to the Gentiles, chap. i., he speaks of the ap-

pearing, in His Incarnation, of 'the pre-existing Saviour,' the 'Word, Who was with God,' the 'Διδάσκαλος, by Whom all things were made.' Perhaps he got the thought from the LXX. of Hosea v. 2, Ἐγὼ δὲ παιδευτὴς ὑμῶν, a passage which (*Paed.* I. 7.) he says 'the Word spake respecting Himself.'

1. *The Instructor*, Bk. I, ch. 7 (I adopt the Rev. W. Wilson's Translation, in Clark's *Ante-Nicene Library*), 'Our Instructor is the holy God Jesus, the Word, who is the guide of all humanity. The living God Himself is our Instructor. Somewhere in song the Holy Spirit says with regard to Him, [he quotes *Deut.* xxxii. 10–12] . . . . Again, when He speaks in His own person, He confesses Himself to be the Instructor: *I am the Lord thy God, who brought thee out of the land of Egypt* (*Exod.* xx. 1) . . . . This was He who appeared to Abraham, and said to him, *I am thy God, be accepted before me* (*Gen.* xvii. 1, 2); and in a way most befitting an instructor, forms him into a faithful child, saying, *And be blameless; and I will make my covenant between me and thee, and thy seed.* There is the communication of the Instructor's friendship. And He most manifestly appears as Jacob's instructor. He says accordingly to him, *Lo, I am with thee, to keep thee in all the way in which thou shalt go; and I will bring thee back into this land; for I will not leave thee till I do what I have* told thee. He is said too to have wrestled with him. *And Jacob was left alone; and there wrestled with him a man* (the Instructor) *till the morning.* This was the man who led, and brought, and wrestled with, and anointed the athlete Jacob against evil. Now that the Word was at once Jacob's trainer and the Instructor of humanity [appears from this]—He asked, it is said, His name, and said to him, *Tell me what is thy name?* And He said, *Why is it that thou askest my name?* For He reserved the new name for the new people—the babe; and was as yet unnamed, the Lord God not having yet become man. Yet Jacob called the name of the place, "Face of God." *For I have seen*, he says, *God face to face, and my life is preserved* (*Gen.* xxxii. 30). The face of God is the Word by whom God is manifested and made known. Then also was he named Israel, because he saw God the Lord. It was God, the Word, the

Instructor, who said to him again afterwards, *Fear not to go down into Egypt* . . . . It is He also who teaches Moses to act as instructor . . . . It was really the Lord that was the instructor of the ancient people by Moses; but He is the instructor of the new people by Himself, face to face. For, *Behold*, He says to Moses, *my angel shall go before thee*, representing the evangelical and commanding power of the Word, but guarding the Lord's prerogative. *In the day in which I will visit them*, He says, *I will bring their sins on them;* that is, On the day on which I will sit as judge I will render the recompense of their sins (*Exod.* xxxii. 33, 34). For the same who is Instructor is judge, and judges those who disobey Him; and the loving Word will not pass over their transgression in silence . . . . Formerly the older people had an old covenant, and the law disciplined the people with fear, and the Word was an angel; but to the fresh and new people has also been given a new covenant, and the Word has appeared, and fear is turned to love, and that mystic angel is born—Jesus . . . . The law is ancient grace given through Moses by the Word. Wherefore also the Scripture says, *The Law was given through Moses* (*John* i. 17), not by Moses, but by the Word, and through Moses His servant. Wherefore it was only temporary; but eternal grace and truth were by Jesus Christ. Mark the expressions of Scripture: of the law only is it said *was given;* but truth being the grace of the Father, is the eternal work of the Word; and it is not said to *be given*, but *to be* by Jesus, *without whom nothing was* (*John* i. 3). Presently, therefore, Moses prophetically, giving place to the perfect Instructor, the Word, predicts both the name and office of Instructor, and committing to the people the commands of obedience, sets before them the Instructor. *A prophet*, says he, *like me shall God raise up to you of your brethren* (*Deut.* xviii. 15), pointing out Jesus the Son of God.' On this passage the student may also refer to Burton, *Testim. Ante-Nicene Fathers*, §§ 78, 79.

2. *Ibid.* I. ch. 11, 'Of old He [the Word] instructed by Moses, and then by the prophets . . . . One alone, true, good, just, in the image and likeness of the Father, His Son Jesus, the Word of God, is our Instructor; to whom God hath entrusted

us, as an affectionate father commits his children to a worthy tutor, expressly charging us, *This is my beloved Son: hear Him* (*Matt.* xvii. 5).'

3. *Exhortation to the Heathen*, chap. i, 'The Saviour, who existed before, has in recent days appeared . . . The Word, who "was with God," and by whom all things were created, has appeared as our Teacher; that as God He might afterwards conduct us to the life which never ends. He did not now pity us for the first time for our error; but He pitied us from the first, from the beginning . . . . Our ally and helper is one and the same—the Lord, who from the beginning gave revelations by prophecy, but now plainly calls to salvation . . . . Let us run to the Lord the Saviour, who now exhorts to salvation, as He has ever done, as He did by signs and wonders in Egypt and the desert, both by the bush and the cloud, which, through the favour of divine love, attended the Hebrews like an handmaid. By the fear which these inspired He addressed the hard-hearted; while by Moses, learned in all wisdom, and Isaiah, lover of truth, and the whole prophetic choir, in a way appealing more to reason, He turns to the Word those who have ears to hear. Sometimes He upbraids, and sometimes He threatens . . . The Saviour has many tones of voice, and many methods for the salvation of men; by threatening He admonishes, by upbraiding He converts, by bewailing He pities, by the voice of song He cheers. He spake by the burning bush, for the men of that day needed signs and wonders. He awed men by the fire when He made flame to burst from the pillar of cloud—a token at once of grace and fear: if you obey, there is the light; if you disobey, there is the fire; but since humanity is nobler than the pillar or the bush, after them the prophets uttered their voice,—the Lord Himself speaking in Isaiah, in Elias,—speaking Himself by the mouth of the prophets. But if thou dost not believe the prophets, but supposest both the men and the fire a myth, the Lord Himself shall speak to thee, *Who, being in the form of God, thought it not robbery to be equal with God, but humbled Himself* (*Phil.* ii. 6), He, the merciful God, exerting Himself to save man.'

4. I take the next passage from Burton's *Ante-Nicene Fathers*, together with his comment upon it. 'Upon the words (*Ps.* xxiv. 6; *LXX.* xxiii. 6), *This is the generation of them that seek him, that seek the face of the God of Jacob*, Clement (*Strom.* vii. 6) makes the following observations: "The prophet has given a brief description of the man of knowledge (*τὸν γνωστικόν*). David has shown to us cursorily, as it appears, that the Saviour is God, calling him *the face of the God of Jacob*, who has given us glad tidings and instructions concerning the Spirit: wherefore also the Apostle (*Heb.* i. 3) has called the Son *the express image of his Father's glory*, who hath taught us the truth concerning God, and expressly declared that God the Father is one and alone the Almighty, *whom no man knoweth, save the Son, and he to whom the Son will reveal Him* (*Matt.* xi. 27)." This passage (says Burton) becomes more intelligible, when we remember that Clement calls Christ *the face of the Father*. It was his opinion, as it was of all the early Fathers, that whenever God is said in the Old Testament *to be seen*, as He was by Jacob (*Gen.* xxxii. 30) and by Moses (*Exod.* xxxiii. 11), *face to face*, it was not God the Father, but God the Son, who appeared; and thus they called the Son *the face of the Father*, or that form under which He chose to reveal Himself to man. Thus in the passage already quoted (Burton, p. 153), he says, "The face of God is the Word, by whom God is made manifest and known;" and in another place (*Strom.* v. 6), "The Son is called the face of the Father, the Word who took our flesh, and revealed that which belongs peculiarly to the Father." .... Clement therefore conceived David to have intended Christ, when he speaks of *the face* of the God of Jacob.' (Burton, § 94, p. 176).

VI. TERTULLIAN, born at Carthage about A.D. 150, died about A.D. 230.

1. *De Praescript. Haeret.* 13. (The passage, which is a sort of Creed, is given by Dr. Burton, *Ante-Nicene Fathers*, p. 236.) 'Now the Rule of Faith is—That there is absolutely One God, and He none other than the Creator of the world, Who produced all things out of nothing through His Word sent forth before all things: That this Word is called His Son, in the Name of God

variously seen by the Patriarchs, ever heard in the Prophets, finally by the Spirit and Power of God the Father brought into the Virgin Mary, made flesh in her womb, and being born of her came forth Jesus Christ; That He thereafter preached the New Law and the new promise of the Kingdom of Heaven, wrought miracles, was nailed to the Cross, rose again the third day, and, being carried into the Heavens, sitteth at the right hand of the Father; That He sent in His stead the Power of the Holy Ghost, to guide believers; That He will come with glory to take the holy to the enjoyment of eternal life and heavenly promises, and to doom the unholy to perpetual fire after the raising up again of either sort together with the restitution of their flesh. This Rule instituted, as shall be shown, by Christ, admits among us no questions, save those which heresies bring in, and which make men heretics.'

2. *Against Marcion*, II. 27. A very remarkable passage, given at length by Dr. Burton (*ibid.* p. 220), from whose rendering (with the necessary correction of some inaccuracies) I give the following:—'God could not have entered upon converse with man unless He had assumed both the feelings and affections of man, by which He could temper that greatness of His Majesty, which is intolerable to human weakness, by a humility which is indeed unworthy of Him, but which is necessary for man's sake, and so far therefore worthy of God, because nothing is so worthy of God as the salvation of man. . . . Nay, we even declare that Christ always acted in the name of God the Father; that it was He Who from the beginning held converse and intercourse (conversatum—congressum) with patriarchs and prophets, the Son of the Creator, His Word, Whom by production from His own very Self He made His Son, and thenceforward set Him over His own whole dispensation and will, *making him a little lower than the angels*, as it is written in David [Tertullian evidently refers here to the Theophanies in *human* form]: by which lowering He was also appointed by the Father unto those things which you object to as human, that He might learn thoroughly (ediscens), even already from the beginning, that human nature which in the end He was to be. It is He Who came down;

He Who inquires; He Who requests; He Who swears. But that the Father is seen by no man even the common Gospel will testify, when Christ says, *None knoweth the Father save the Son.* For He Himself in the Old Testament had declared *None shall see God and live*, clearly marking the Father as invisible, in Whose authority and Name He Himself Who was seen, the Son of God, was God. . . . Therefore, whatever you require as worthy of God will be found in the Father, Who is invisible and unapproachable and unmoved, and, so to say, a philosopher's God [i.e. as God might be thought of by unassisted human reason]. But whatever you object to as unworthy will be found in the Son, Who who was both seen, and heard, and conversed with, the witness and minister of the Father, uniting in Himself man and God: In His mighty acts, God, in His weakness, man; so that He bestows upon man what He takes from God; in fact, the whole of my God, in your estimation a humiliation, is a Sacrament of man's Salvation. Yes, God was wont to associate with man, that man might be taught to act divinely. God acted on a level with man, that man might be able to act on a level with God. God was found little, that man might become as great as possible. Thou that disdainest a God like that, I know not whether thou canst with faith believe that God was crucified.' It is almost impossible to reproduce the forcible grandeur of the original; 'Totum denique Dei mei, penes vos dedecus, sacramentum est humanae salutis. Conversabatur Deus, ut homo divina agere doceretur; ex aequo agebat Deus cum homine, ut homo ex aequo agere cum Deo posset; Deus pusillus inventus est, ut homo maximus fieret. Qui talem Deum dedignaris, nescio an ex fide credas Deum crucifixum.'

3. *Against Marcion*, III. 9: 'Wherefore even He Himself (Christ), together with angels, appeared then before Abraham in true flesh indeed, though not as yet born, because not as yet needing to die, but learning already to converse among men.'

4. *Ibid.* IV. 10: 'In like manner also acknowledge Christ as the forgiver of sins in the pages of the same prophet (Isaiah, from whom he quotes liii. 12 and i. 18), and Micah also (he quotes vii. 18). Nay, even had nothing of this kind been fore-

told with reference to Christ, I had still had instances of this merciful kindness on the part of the Creator, assuring me of the dispositions of the Father in the Son also. I see the Ninevites obtained pardon of their sins from the Creator, not to say that it was even then from Christ, since from the beginning He has acted in the Father's Name. . . . He was seen by the King of Babylon in the furnace, together with His martyrs, a *fourth, like unto a son of man*. The very same was revealed to Daniel expressly as the Son of Man coming with the clouds of heaven as Judge, as the Scripture also declares.'

5. *Concerning the Flesh of Christ*, 14. Arguing against those who said that Christ bore the nature of an angel, that there was an angel in Christ, he says:—'He is indeed called *the Angel of great Counsel*, i. e. the messenger or announcer, by an expression which denotes not His nature but His office; for He was to announce to the world the great thought of the Father, namely, concerning the restitution of man. Yet He is not on that account to be understood to be an angel in the same sense as some Gabriel or Michael. For the Son also is sent by the lord of the vineyard to the husbandmen, as well as the servants, to ask of the fruits; yet not on that account must the Son be reckoned one of the servants because He afterwards took up the duty of the servants. Wherefore I could easier say, if it be so, that the Son Himself is the Angel, i. e. the Messenger of the Father, than that there was an angel in the Son. . . . What more need be said? As to all this hear Isaiah crying out (lxiii. 9), *No angel*, nor ambassador (legatus), *but the Lord Himself saved them*.' On this Dr. Burton remarks, p. 209: 'All this reasoning about angels seems to be introduced because Tertullian was aware of Jesus being spoken of in the Old Testament as the *Angel* or *Messenger of the Covenant*. To those who believe, as all the early Fathers believed, that the Angel of the covenant was no other than God Himself, this will be sufficient to prove that Tertullian acknowledged the divinity of Christ.'

6. *Against Praxeas* (who taught the Sabellian or 'Patripassian' heresy, which 'confounded the Persons,' i. e. denied the Personal distinctions, within the One Godhead), § 13: 'Never

do we utter from our lips the expression "Two Gods," or "Two Lords;" not as though the Father were not God, and the Son God, and the Holy Ghost God, and each one God, but formerly [i.e. in the O. T. Scriptures] two were spoken of as God and Lord, in order that, when Christ came, He might both be acknowledged God and styled Lord, because the Son of the God and Lord. For if but One Person, whether of God or Lord, were found in the Scriptures, then certainly Christ were not admitted to the name of God and Lord. For, in that case, none other were spoken of save One God and One Lord, and the result would be that the Father Himself would seem to have come down, because but one God and one Lord was read of; and that whole Economy of His would be overshadowed which has been with forethought provided and arranged as a groundwork for our faith. But since Christ came and was known by us, that He it was who formerly had been reckoned distinct as the second from the Father, and third together with the Spirit; and since now the Father is through Him more fully revealed; now indeed the name of God and Lord is fully brought into openness. . . . Accordingly I would absolutely not speak of "Gods" or "Lords," but would follow the Apostle; i.e. if both the Father and the Son must be spoken of together, I would style the Father God, and would speak of Jesus Christ as Lord. But speaking of Christ alone I shall be able to speak of Him as God, as doth the same Apostle (Rom. ix. 5) *Of whom Christ came, who is* (he says) *God over all, blessed for ever.* For speaking separately of the sun's ray, I should call it "the sun;" but speaking of the sun, whose ray it is, I should not in the same breath call the ray too the sun. For although I should not make two suns, yet I should speak distinctly of the sun and its ray as two things, two forms of one and the same undivided substance, and so of God and His Word, of the Father and the Son.'

Ibid. § 14: 'And further that principle which declares that God is invisible supports us who insist on two Persons, the Father and the Son. For when Moses in Egypt longed for the sight of the Lord, saying, *If therefore I have found favour in Thy sight, manifest Thyself to me, that I may see Thee and know Thee; Thou canst,*

not, He said, see My Face; for there shall no man see My Face and live, that is, He shall die that hath seen Me. For we find that both God was seen by many, and yet none of those who saw Him died; that God was indeed seen, according to the capacity of man, not according to the fulness of His Divinity. For the patriarchs are recorded to have seen God, Abraham and Jacob, for example, and the prophets also, as Isaiah, as Ezekiel, and yet died not. . . . Now therefore He Who was seen must be another, because He Who was seen cannot also be described as invisible." In ch. 15 he proceeds to argue from the same distinction in the New Testament, quoting St. John's saying (i. 18) *No man hath seen God at any time*, and St. Paul's (1. Tim. iv. 16) *Whom no man hath seen, nor can see*, and showing that it is always and only the Son Who is seen, whether before or after the Incarnation. 'If these things are so, it is evident that He was ever seen from the beginning, Who was also seen in the end; and that He was not seen in the end, Who never was seen from the beginning, and so that there are Two, the Seen and the Unseen. It was therefore always the Son that was seen, always the Son that conversed, always the Son that wrought, by the authority of the Father and by His Will, for *The Son can do nothing of Himself but what He seeth the Father doing,* doing, that is in Mind [*sensu*, which Tertullian and the Latin of Irenaeus use as equivalent to the Greek *νοῦς*]. For the Father acts in Mind, but the Son, seeing it, carries through (*perficit*) that which is in the Mind of the Father. In this way all things were made through the Son, and without Him was not anything made.

Ch. 16. 'And think not that only the works of the creation were made through the Son, but also whatever has been thenceforward done of God. For the Father, Who *loveth the Son and hath given over all things into His hand,* hath loved Him from the beginning, and hath given over all things from the beginning . . . and with no exception of any time, for *all things* would not be given over if they had not been so given in all time. It was therefore the Son, Who from the beginning acted as judge, overthrowing that most haughty tower, and scattering the

tongues, punishing the whole world by the violence of waters, raining, God from God, fire and brimstone upon Sodom and Gomorrah. He too it was always Who came down and talked with men, from Adam to the Patriarchs and Prophets, in vision, in dream, in a glass (*in speculo*), in a riddle (*in aenigmate*) ever from the beginning paving the way for His own plan (*ordinem suum praestruens*) which He was about to follow up to the end. Thus was even God ever practising (*ediscebat*) to converse on earth with men; and no other God than the Word, Who was to become flesh. Now He was thus practising, in order that He might establish faith in us, that we might the more readily believe that the Son of God has come down into the world, when we perceived that even of old something of the same kind had been done. For *for our sakes*, as they were written, so were they also done, *upon whom the ends of all ages are come.* For thus did He even then know the feelings of man; He Who was about to take upon Him even the very essential elements of Man—Flesh, and Soul; questioning Adam as though He knew not, *Where art thou, Adam?* repenting that He had made man, as though He had not foreseen all; tempting Abraham, as though He did not know what is in man; offended with some, and then reconciled to the same; and whatever else heretics lay hold of as unworthy of God, and destroying [the idea of] the Creator, not knowing that these things belonged to the Son, Who was to undergo even the sufferings of human nature, thirst and hunger and tears, and even birth and death itself, being for this *made* of the Father *a little lower than the angels.* . . . But what a thing is it, that that Almighty God, the Invisible, *Whom no man hath seen nor can see, Who dwelleth in light that none can approach unto,* Who *dwelleth not in things made with hands,* at the sight of Whom *the earth trembles,* and *the hills melt like wax,* Who *grasps the whole world in His hand like a nest, Whose throne is Heaven, and the earth His footstool,* in Whom is all space, Himself in no space, Who is the utmost bound of the whole Universe, that He, the Most High, walked in Paradise at eventide, seeking Adam; and closed the ark after Noah's entering in; and with Abraham refreshed Himself under the oak; and called to

Moses from the burning bush; and in the furnace of the Babylonian King appeared with the three, though called *a Son of man;* were it not that these things were done in appearance, in a glass, in a riddle (*in imagine et speculo et aenigmate*)? And of a truth neither of the Son of God had these things been to be believed had they not been written; perhaps not to be believed, even had they been written, concerning the Father, Whom these people bring down into Mary's womb, and set before Pilate's judgment-seat and shut up in Joseph's sepulchre. And from this accordingly their mistake is evident. For being ignorant that even from the beginning the whole order of God's Dispensations has had its course through the Son, they believe that the Father Himself was both seen, and conversed, and wrought, and suffered hunger and thirst . . . and so that one only Divine Person, that is, the Father, always acted in those things which really were done through the Son.'

7. *Against the Jews,* Chap. 9. Professor Burton, giving a passage from the Treatise *Against Marcion,* Book III. ch. 16, writes as follows:—'The same passage occurs nearly word for word in Tertullian's work against the Jews, c. 9, where he says, "He who spoke to Moses was the Son of God, who was always visible [rather, Who also ever was seen, i.e. Who also always was He Who was seen]; for *No one hath ever seen God* the Father *and lived;* and therefore it is evident that the Son of God himself spoke to Moses, and said to the people, *Behold, etc.* (*Exod.* xxiii. 20)." We have only to observe that Tertullian refers these words to Christ; and yet if we look to the Book of Exodus, it is impossible to doubt but that they were spoken by the Almighty himself: and the passage is more remarkable, because Tertullian and all the Fathers considered the Angel here promised to be Christ: so that Christ promised that he would send himself; which is wholly unintelligible, unless we believe that the Father and the Son are one. That Tertullian believed so [i.e. that they are One in Essence, but distinct in Person] is plain from this passage.' (*Burton,* § 122, p. 226.) What we must understand is, That the promise from the Father of the accompanying guidance and protection of the

Divine *Angel of the* LORD was itself spoken through the Word, the Eternal Son, Who is Himself the *Angel of the* LORD.

VII. ST. HIPPOLYTUS, about A.D. 220, a disciple (so Photius says) of St. Irenaeus and teacher of Origen; Bishop of Portus Romanus, and a martyr.

1. On *Daniel* iii. 22 (Lagarde's *Hippolytus*, § 84): 'They who were in the furnace were bedewed by the Angel, ἐδροσίζοντο:' evidently from ver. 25 of the Fragment of Theodotion's Greek version of Daniel, which contains The Song of the Three Children, *But the Angel of the Lord came down into the oven together with Azarias and his fellows, and made the midst of the furnace as it had been a moist whistling wind,* ὡς πνεῦμα δρόσου διασυρίζον. Compare the next passage, on *Dan.* iii. 25, 'The hand of God touched with compunction (κατέννυξεν) the heart of the King, so that, acknowledging Him [the Son of God] in the Furnace he glorified Him. . . . The Scripture showed beforehand that the Gentiles would acknowledge when incarnate Him Whom of old not yet incarnate (ἄσαρκον) Nabuchodonosor saw and acknowledged in the furnace, and confessed that this was the Son of God. . . . He (the King) called out the names of the three, but the name of the fourth he could not utter. For Jesus was not yet born of the Virgin.'

2. On *Dan.* vii. 18 (Lagarde's ed. § 103): 'The heavenly King shall be openly shown to all, no longer seen through an appearance as in a vision, nor revealed in a pillar of cloud on the top of a mountain [i. e. as at Sinai]; but, with powers and angelic hosts, incarnate God and man, Son of God and Son of man, coming to the world as judge from heaven.'

3. On the *great vision* of *The Man clothed in linen*, *Dan.* x. 5 (Lagarde's *Hippolytus*, § 59. 24, p. 160): 'Whereas in the first vision he says, The angel Gabriel was sent, here it is not so, but it is the Lord he sees, not yet indeed perfectly man, but appearing "in the form of man," as he says, *And, behold, a man clothed in linen*,' [i. e. (St. H. says) the ἱερατικὸς χιτών, or priestly vesture]. Then, after quoting the words of the *man clothed in linen* to Daniel, he says, 'And who was the speaker but the Angel who was assigned to the people?' clearly meaning the Divine Angel; for

he adds (*ibid.* 28, p. 162): 'This was He Who withstood Moses in the inn when he was taking his uncircumcised child into Egypt [*Exod.* iv. 24, where for the Heb. יהוה the Lxx. has ἄγγελος Κυρίου]. . . . *And now,* saith He, *I will shew thee the truth* (*Dan.* xi. 2). Could the Truth tell him anything else but the truth? Wherefore He saith to him, *Behold, three Kings shall arise in Persia.*' And on xii. 5, etc. (ibid. 42, p. 167): 'Who was he [the *man clothed in linen*] that stood upon the water [of the river], but the very One, concerning Whom they [the law and the prophets] long ago foretold, Who was in the last days to be openly borne witness to by the Father at the Jordan, and plainly pointed out to the people by John.'

VIII. Origen. Born in Egypt about A. D. 185; a disciple of St. Clement of Alexandria, and of St. Hippolytus; President of the Cathedral School of Alexandria, died A. D. 255.

I take the following from Dr. Burton's Testimony of the Ante-Nicene Fathers to the Divinity of Christ:—

1. 'Origen, Selecta in Genesim, vol. ii. p. 43. Upon those words in *Gen.* xxxii. 24, *And Jacob was left alone, and there wrestled a man with him,* &c., Origen has this commentary:—"Who else could it be that is called at once man and God, who wrestled and contended with Jacob, than He, *who spake at sundry times and in divers manners unto the Fathers* (*Heb.* i. 1), the holy Word of God, who is called Lord and God, who also blessed Jacob, and called him Israel, saying to him, Thou hast prevailed with God? It was thus that the men of those days beheld the Word of God, like our Lord's Apostles did, who said, *That which was from the beginning, which we have seen with our eyes, and looked upon, and our hands have handled, of the Word of Life* (1 John i. 1), which Word and Life Jacob also said, and added, *I have seen God face to face.*" It has been observed already, that all the Fathers considered it to have been Jesus, who revealed himself to the patriarchs.' (*Burton,* § 207, p. 305.)

2. 'Upon Joshua v. 13, &c. [the Vision of *the man with the sword drawn in his hand*] Origen (*In Jesum Nave,* Hom. VI, § 3), remarks: "Joshua therefore not only knew that he was of God, but that he was God: for he would not have worshipped, if he

had not known him to be God. For who else is *Captain of the host of the Lord*, except our Lord Jesus Christ?" This exactly agrees with the sentiments of all the Fathers, that the God who appeared either in a human form or in that of an angel, to any of the Patriarchs, was Jesus Christ.' (*Burton*, § 210, p. 308.)

3. 'Origen, *in Psalm* l. 2: *Our God shall come and shall not keep silence*, &c. . . . He, at whose birth we say, "Emmanuel is come visibly, and does not keep silence," . . . will convince the world of sin or declare the will of His Father: for He is called *the Angel of great counsel*.' (*Burton*, § 226, p. 314.)

4. 'Origen, in *Jerem.*, Hom. IX: *The Word that came to Jeremiah from the Lord* (xi. 1). Whenever it is said that *the Word* came to Jeremiah, or to any of the prophets, Origen understands it of Christ the Word of God. "I know no other Word of the Lord, but him, of whom one evangelist says, *In the beginning was the Word;* and the Word was with God, and the Word was God. It is particularly necessary for this to be known by us ecclesiastics who conceive that there is the same God of the Law and of the Gospel, the same Christ, both then and now and for ever."' (*Burton*, § 241, p. 321.)

5. 'Origen, upon these words, *Ps.* lxxx. 7, *Cause thy face to shine, and we shall be saved*, says, "He here calls Christ *the Face:* for he is *the image of the invisible God* (*Col.* i. 15):" and upon *Ps.* cxix. 58, which he translates, *I entreated thy face with my whole heart*, he says, "The face of God is the express image of his substance (*Heb.* i. 3), as I have often observed."' (*Burton*, § 94, p. 178.)

IX. St. Cyprian, Bishop of Carthage, martyred 14 September, 258. His evidence is contained in the second of his three books of *Scripture Testimonies against the Jews.* He shows (chs. 1, 2), 'That Christ is the Wisdom, and (ch. 3) the Word, (4) the Hand[1] and Arm, of God.' The thesis of his fifth chapter is, 'That the same Christ is the Angel, and God;' as to which he quotes *Gen.* xxii. 11, the Angel's call to Abraham out of heaven; and xxxi. 11–13, where *the Angel of the* Lord speaks of Himself to Jacob as *the God of Bethel*, Ego sum Deus

[1] Compare St. Athanasius' *Orations against the Arians*, ii. 71.

quem vidisti in loco Dei; and *Exod.* xiii. 21, for the presence of God (i. e. Christ) in the pillar of cloud and of fire; and xiv. 19, the protecting care of *the Angel of God* in the pillar; and xxiii. 20, 21, the express appointment of the Angel as their protector. Of his sixth chapter the thesis is, 'That Christ is God,' and he alleges in proof *Gen.* xxxv. 1, God said unto Jacob, *Arise, go up to the place Bethel, and dwell there; and make there an altar to that God Who appeared unto thee when thou fleddest from the face of Esau thy brother.*

X. The Council of Antioch, held in 269, which condemned the heresy of Paul of Samosata, furnishes the following important passage. It occurs in their letter to Paul, stating the belief 'preserved in the Catholic Church from the time of the Apostles to that day,' and given in Routh's *Reliquiae Sacrae*, vol. ii. p. 466.

'Him the Begotten Son, the Only-Begotten Son, Who is *the Image of the Invisible God*, the *First-born before all creation*, the Wisdom, and Word, and Power of God, existing before the ages, not by foreknowledge, but in essence and substance, God the Son of God, we, having known Him in both the Old and New Testament, do confess and preach . . . . . He it was, Who, fulfilling the Father's counsel, appeared to and conversed with the Patriarchs, being witnessed to, in the same sections and in the same chapters, sometimes as an Angel, sometimes as the Lord (Κύριος), sometimes as God. For it were impious to think that the God of the Universe is called an Angel: but the Angel of the Father is the Son, Himself being Lord and God.' See above, Lect. IV, § 86, p. 167.

XI. St. Athanasius, born at Alexandria, about A.D. 297; attended his bishop at the Nicene Council, A.D. 325; became himself bishop of Alexandria, A.D. 326; died A.D. 373.

The following passages are from his *Discourses against Arianism*, as translated by Dr. Newman, who in his prefatory notice (2nd ed., Pickering, 1881) styles them 'the greatest work of their author.'

1. *Orat.* I. 38 (I refer to Dr. Bright's edition of the Greek Text, Oxford Press, 1873): 'If He did not pre-exist . . . how

were all things made by Him? . . . And if it was after His death that He received His worship, how is Abraham seen to worship Him in the tent, and Moses in the bush? and how, as Daniel saw, were myriads of myriads, and thousands of thousands ministering unto Him?' To this passage Dr. Newman appends this footnote, 'All this implies a traditional and authoritative interpretation of the Old Testament.'

2. *Orat.* II. 13: 'If then they suppose that the Saviour was not Lord and King, even before He became man and endured the Cross, but then began to be Lord, let them know that they are openly reviving the statements of Samosatene. But if, as we have noted and declared above, He is Lord and King everlasting, seeing that Abraham worships Him as Lord, and Moses says, *Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven;* and David in the Psalms, *The Lord said unto My Lord, Sit Thou on My right hand;* and, *Thy Throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom*, and, *Thy kingdom is an everlasting kingdom;* it is plain that even before He became man, He was King and Lord everlasting, existing as Image and Word of the Father.'

3. *Orat.* III. 12: 'And if the Patriarch Jacob, blessing His grandchildren Ephraim and Manasses, said, *God who fed me all my life long unto this day, the Angel that delivered me from all evil, bless the lads*, yet none of created and natural Angels did he join to God their Creator, nor, rejecting God that fed him, did he from any Angel ask the blessings on his grandsons; but in saying, *Who delivered me from all evil*, he showed that it was no created Angel, but the Word of God, whom he joined to the Father in his prayer, through whom, whomsoever He will, God doth deliver. For knowing that He is also called the Father's *Angel of great Counsel*, he said that none other than He was the Giver of blessing, and Deliverer from evil. Nor was it that he desired a blessing for himself from God, and for His grandchildren from the Angel, but for them too from Him whom he himself had besought, saying, *I will not let Thee go except Thou bless me* (for that was God, as he says himself, *I have seen God*

face to face), for Him it was that he prayed for a blessing on the sons of Joseph also.

'It belongs then to an Angel to minister at the command of God, and often does he go forth to cast out the Amorite, and is sent to guard the people in the way[1]; but these are not his doings, but of God who commanded and sent him, whose also it is to deliver whom He will deliver. Therefore it was no other than the Lord God Himself whom he [Jacob] had seen, who said to him, *And behold I am with thee to guard thee in all the way whither thou goest;* and it was no other than the God whom he had seen, who kept Laban from his treachery, ordering him not to speak evil words to Jacob, and none other than God did he himself beseech, saying, *Rescue me from the hand of my brother Esau, for I fear him;* for in conversation too with his wives he said, *God hath not suffered Laban to injure me* . . . . . [III. 13]. But if it belong to none other than God to bless and to deliver, and none other was the deliverer of Jacob than the Lord Himself, and Him that had delivered him the Patriarch besought for his grandsons, evidently none other did He join to God in His prayer, than God's Word, whom therefore he called Angel, because it is He alone who reveals the Father.'

These passages sufficiently show St. Athanasius' general agreement with the current belief of the primitive Church, at least as to the earlier Theophanies. As to the later ones, in the narratives of which there is more specific mention of *the Angel*, he adopts the view that the being seen was a created angel, in whom God, through His Son, spoke. Compare, *Orat.* II. 23, 'Manoe the father of Samson, wishing to offer sacrifice to the Angel, was thereupon hindered by him, saying, *Offer not to me, but to God.*' But this is an inexact quotation (if indeed it be intended for more than a loose general reference) of *Judges* xiii. 16, whether in the Hebrew or the Septuagint, which agree. Again,

[1] St. Athanasius takes the Angel Protector of the Israelites for a created angel. But see above, Lect. IV. § 99. If the Divine Angel was the guardian of Jacob—and this St. Athanasius asserts—it would seem to follow *à fortiori* that He was the guardian, in the crisis of their fortunes, of the nation descended from Jacob; unless, indeed, when they were actually under the guilt of the sin of idolatry, and until they repented.

Orat. III. 14: 'And he who beholds a vision of angels [he refers to *St. Luke* xxiii. 23], knows that he has seen the Angel, and not God. For Zacharias saw an Angel [he had been alluding to the appearance of Gabriel to the father of St. John the Baptist]; and Esaias saw the Lord. Manoe, the father of Samson, saw an Angel; but Moses beheld (ἐθεώρησε) God. Gideon saw an Angel, but to Abraham appeared God. And neither he who saw God beheld an Angel, nor he who saw an Angel considered that he saw God[1]; for greatly, or rather wholly, do things of created nature differ from God the Creator. But if at any time, when the Angel was seen, he who saw it heard God's voice, as took place at the bush; for *the Angel of the Lord was seen in a flame of fire out of the bush, and the Lord called Moses out of the bush, saying, I am the God of thy father, the God of Abraham, and the God of Isaac, and the God of Jacob,* still was not the Angel the God of Abraham, but in the Angel God spoke. And what was seen was an Angel, but God spoke in him. For as He spoke to Moses in the pillar of a cloud[2] in the tabernacle, so also God appears and speaks in Angels. So again to the son of Nun He spake by an Angel. But what God speaks, it is very plain He speaks through the Word, and not through another.'

XII. EUSEBIUS, Bishop of Caesarea, A.D. 314 to 340; prominent at the Nicene Council. For his life, theological opinions, and works, see Canon Bright's *Introduction* to his edition of the *Ecclesiastical History* (Oxford Press, 1872), and Bishop Lightfoot of Durham's Article in Smith's *Dictionary of Christian Biography.*

1. The second chapter of the *Ecclesiastical History* is a 'Summary Statement of the Pre-existence and Divinity of Christ,' Who is spoken of as 'The Living God the Word, Who was in the beginning with the Father, . . . the first and only

[1] But Jacob wrestled with *a man* (*Gen.* xxxii. 24) and yet (30) 'considered that he saw God,' as St. Athanasius himself admits, above, No. 3; and so Hagar, *Gen.* xvi. 7–14; see above Lect. IV. § 94; and so Joshua v. 14, 15; and so Manoah, *Judges* xiii. 22; and so David, 1 *Chron.* xxi. 16, 17.

[2] But see *Exodus* xiv. 19, 20, 24, for the identity of 'the LORD' with the Angel of the Pillar.

Offspring of God, the *Chief-Captain* (ἀρχιστράτηγος) of the rational and immortal host in heaven [evidently referring to *Joshua* v. 14, LXX.], the *Angel of the great Counsel*, the Minister of the unspeakable purpose of the Father, the Creator, together with the Father, of the whole Universe, next after the Father, the Cause of all things, the true and only-begotten Son of God, of all created things Lord and God and King.' The whole chapter should be read; but the following passages may be presented here: 'Him, from the first birth of man, all, as many as are said to have been eminent for righteousness and excellent godliness, both at the time of that mighty servant Moses, and before him, to begin with, Abraham, and his sons, and as many as thereafter were holy men and prophets, contemplating with the pure eyes of the mind, acknowledged, and, as to the Son of God, assigned Him His due honour. And He . . . is established a Teacher [Διδάσκαλος, compare St. Clement's Παιδαγωγός] to all men of the knowledge of His Father. And so the Lord God is related to have appeared in the common form of man to Abraham as he sat by the oak of Mamre; who, falling down forthwith, though he saw with his eyes a man, worships Him as God, and entreats Him as Lord; and confesses that he was not ignorant Who He was, saying these very words, *O Lord, that judged all the earth, shalt Thou not do judgment?* For since reason cannot allow that the unbegotten and unchangeable Essence of God the Almighty should transform itself into the appearance of a man, or by the likeness of any created thing deceive the eyes of the beholders, or, again, that the Scripture falsely feigns these things, then (if it be not lawful to say it was the First Cause of all things) who else, that is visible in human fashion, can be spoken of as God, and Lord, and *Judge of all the earth*, and *doing judgment*, but only the Pre-existent Word? Of Whom in the Psalms also it is said, *He sent His Word, and healed them, and delivered them out of their destruction.* Him, as Lord next after the Father, Moses very clearly speaks of, when he says, *The Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord.* Him too, again appearing in human fashion to Jacob, the divine Scripture speaks of as God,

and as saying to Jacob, *Thy name shall no more be called Jacob, but Israel shall be thy name, because thou hadst power with God:* at which time Jacob called the name of that place *Vision of God*, saying, *For I saw God face to face, and my life was preserved.* And of a truth it is not lawful (*οὐ θέμις*) to suppose that the Theophanies recorded were only of created and subject angels and ministers of God; for whensoever any such does appear to men, the Scripture does not conceal it, saying expressly that not God, nor the Lord, but angels spake; as may easily be proved by innumerable testimonies. To Him also, as the Commander of the heavenly angels and archangels and the supernatural powers, and, as it were, the Minister of the Father, entrusted in the second place with the royalty and government over all, did Joshua, the successor of Moses, give the name of "*Chief Captain of the power of the Lord*," when he saw Him no otherwise than again in the form and fashion of a man. [Eusebius quotes *Joshua* v. 13, &c.] Whence, from these very words (i.e. of taking off the shoes, &c.), thou must know that This was none other than He Who spake to Moses also; forasmuch as the Scripture speaks in the very same words as in this case [he quotes *Exod.* iii. 4, &c.].' Further on, in the same chapter, after describing the early general falling away of mankind from God, he says, 'Then indeed the first-begotten and Pre-existent Wisdom of God, the same Word that was before, in His exceeding loving-kindness towards man, appeared to His subjects, sometimes by vision of angels, and sometimes by Himself to one or two of the men of old, God's favoured ones; and no otherwise than in human form, because it was not possible in any different way.'

In his *Demonstration of the Gospel*, a work which Bishop Lightfoot of Durham characterises as 'probably the most important apologetic work of the early Church,' we find, amid some confusion and inconsistency of thought, much that bears on the subject of the manifestation of God through the Son under the elder dispensations. The student may look at Book IV, chapters 4 and 6, and would be repaid by the reading of the whole of Book V, from which the following passages are

given. He should however remember that Eusebius expresses himself sometimes in language which scarcely harmonises with that clearly defined view of the revealed relations of the Eternal Son to the Eternal Father, which resulted ultimately from the Arian controversy when fully worked out, and which has been the precious heritage of the Catholic Church ever since. He lived in the heat of the conflict, and acted much with Arian or Arianizing friends; and learned as he was—perhaps too learned, or at least too merely literary, and far too voluminous a writer—he was certainly not a clear thinker, or he would have seen that only the Catholic faith, for which Athanasius contended, maintains clearly at once the Unity of the Godhead and the true Godhead of the Son, neither of which verities Eusebius would have denied. The fault of his statement is that he pushes the distinctness of Personality too far, and gets himself into a dilemma in which, logically, he must either admit two Gods, or else deny Godhead to the Son. He fails to see this, because the idea underlying his language is really the absurd one of degrees of Godhead.

2. In Book V his object is to show from the Old Testament the distinctness in Personality between the Father and the Son. Commenting (ch. 8) on *Gen.* xix. 23, he points out, as above, the distinction between the Lord the Son and the Father in heaven, Who had committed to Him the punishment of the ungodly. In ch. 9 he enumerates the appearances to Abraham, from *Gen.* xii. onwards, and remarks on Abraham's intercession (*Gen.* xviii). 'That this was said to angels, or to any of the ministers (λειτουργῶν) of God, I do not think could be fittingly affirmed: for it does not belong to any ordinary being to judge all the earth. Nay, it is no angel that is spoken of in the earlier verse, but some one greater than an angel, even God and Lord, Who near the forementioned oak was seen, together with the two angels, in the form of man;' and he goes on to say it was the Word of God; adding, 'whence even until now by the people on the spot the place is reverenced as sacred, for the honour of those who there appeared to Abraham, and the terebinth is to be seen there even now.'

3. Similarly, in chs. 10–12, he quotes and discusses the narratives of the appearances to Jacob; showing how He Who is spoken of as *the Angel of the Lord* is also clearly identified with the Lord and God, and yet was not the Father, but He 'Who ministers and declares to men the things of the Father,' i. e. the Word, though 'the Scripture expressly calls Him God and Lord, honouring Him with the title of the four letters by which the Hebrews are accustomed to express the exclusive unutterable and incommunicable Name.' On *Gen.* xxxv. 1 he distinguishes the speaker, Whom he supposes was the Father, from Him to Whom He commands Jacob to build an altar, Who was, of course, the Son.

4. In chapter 11 he takes the angel in the flame of fire in the bush for a created angel, in whom, or through whom, God spoke, referring the appearance to the angel but the voice to God; and he distinguishes between the (supposed created) angel who went before the camp of Israel (*Exod.* xiv. 19) and the Word, Whom he associates with the Cloudy Pillar. This mistake very probably arises from his knowing the Old Testament only in the Greek Versions, which certainly, by the omission of the article, and in other ways, greatly obscure the undoubted unique pre-eminence of *The Angel of the* LORD. He admits the identity of *the Angel of God* with the Divine Son in the Theophanies to Abraham and Jacob; but, apparently, not in the later ones, where there is any mention of angels. This makes his repeated decisive identification of the *Captain of the Lord's Host* in Joshua with the Son the more remarkable. He seems totally unconscious that any Christian ever thought it was St. Michael or any creature angel. See below, No. 10, p. 465; also *Dem. Evan.* Book VI, Introd.; Book VIII, Introd.

5. In chap. 13, on *Exod.* iii, he writes: 'As in the case of the prophets from among men, Isaiah, for example, and Jeremiah, and the like, that which was seen was a man, but it was God Who was communicating (*θεσπίζων*) through him who appeared, as through an instrument (*δι' ὀργάνου*); and as it was the Person, sometimes of Christ, sometimes of the Holy Spirit, sometimes of the God over all, that spake through the prophet: so to

Moses, who is now before us, the highest God over all communicates, through the angel that appeared, the words above quoted. Of which the sense would be as follows: 'To thee indeed, O prophet, as to one who is learning, and cannot yet grasp more than an angelic vision, I have for the present willed my angel to be visible, and of Myself I declare My Name only to thee, teaching thee that *I am that I am*, and that My Name is the Lord (Κύριος); but to thy fathers I declared not this alone, but also bestowed upon them a greater thing than this, for I was seen by them. But Who this was Who was seen by the fathers, and that it was not the God over all, has been shown already, when we showed that He Who is God and Lord is named *Angel of God*. How then, in this passage, does He Who is beyond everything, Himself being the only God over all, say that He was seen by the Fathers? is a question any one might naturally ask. And the question may be solved, if we attend to the exact language of the divine Scripture. For, while it runs in the Seventy (*Exod.* vi. 3), *And I appeared unto Abraham, and Isaac, and Jacob, being their God* (Θεὸς αὐτῶν ὤν, Heb. בְּאֵל שַׁדָּי), Aquila says, *And I appeared unto Abraham, and unto Isaac, and unto Jacob in a mighty God* (ἐν Θεῷ ἱκανῷ). From this it is clear that the God over all, Who is alone, did not Himself appear by His own self; but spake to the fathers, not as to Moses, through an angel, or through the bush, or the fire, but *in a mighty God*. Thus through the Son was the Father seen by the patriarchs also, according to His saying in the Gospels, *He that hath seen Me hath seen the Father*. For in Him and through Him was the knowledge about the Father revealed. But when He [the Father] appeared for the benefit of men He was wont to be seen through the human form of His Son[1], giving thereby beforehand to His favoured ones the pledge and earnest of His Son's future presence among men for the salvation of all; whereas when about to become the avenger of the ungodly and the chastiser of the Egyptians, He manifested Himself not now *in a mighty God*, but in an angel

[1] I. e. through a form or appearance like that of the humanity which the Son was afterwards to unite permanently to Himself.

minister of His vengeance[1], and in the form of fire, and of the flame which was all but ready to consume them, like the wood of the wild thorn. Thus they say that, while the bush was an enigmatical emblem of the wild, cruel, and untamed worthlessness of the Egyptians, the fire symbolised the vengeful and chastening power that should overtake them.'

6. In chap. 14, Of the Cloudy Pillar, quoting *Exod.* xix. 9; xiii. 21; *Num.* xii. 5; and *Exod.* xxxiii. 9, he says: 'The people saw the Pillar of the Cloud, but to Moses he spake. But who spake? Obviously the Pillar of the Cloud, He Who before appeared to the fathers in human fashion . . . the Word of God, Who on that occasion, because of the multitude, was beheld, both by Moses himself and by the people, in a cloudy Pillar, because they were not capable, as the fathers were, of seeing Him in the form of man. For it was to perfect men that the power belonged of seeing beforehand His future Manifestation among men as Incarnate, which, forasmuch as the whole people could not at that time apprehend, He was seen of them sometimes in fire, so as to inspire fear and awe; sometimes in cloud, as giving them laws in dim shadow, and under a veil (ἐπεσκιασμένως καὶ κεκαλυμμένως νομοθετῶν)[2]; and of Moses too, in like manner, for their sakes.'

7. In chap. 15, As to the Angel Protector and Guide, he quotes *Exod.* xxiii. 20, &c. (the original promise of the Divine

[1] Observe the inconsistency of this with Eusebius' assertion that He Who appeared to Joshua before the conquest of Canaan was the Son of God. See below, p. 466.

[2] So Dem. Evan. iv. 10. 'The Word of God, the Saviour of the world, by the merciful Will of the Father, Who loved mankind, lest the race dear to Himself should sink in the depth of ungodliness, did meanwhile flash forth some faint and feeble rays of His own Light, through the prophet Moses, and through devout men both before and after him, and put forth already, in the enactments about religion, the healing remedy for the ills of men. Wherefore the Word Himself, legislating (νομοθετῶν) through Moses, speaks plainly to the Hebrew Nation (*Levit.* xviii. 2), *After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do . . . I am the Lord your God.* . . . These and innumerable other pious instructions and injunctions God the Word in early days laid upon them as the Lawgiver through Moses, in a kind of introductory way furnishing them with the elements of a godly life, by means of symbols and a certain shadowy and bodily worship.'

Angel), and immediately, xxxii. 34, and xxxiii. 2 (the substitution of the created angel after the sin of the calf), without any perception of the difference between them, remarking upon them, 'That these are the utterances of no angel, but of God only, is clear to any one. But of what God, save Him Who was seen by their forefathers, Whom Jacob clearly spoke to as an Angel of God? But this, we saw, was the Word of God, Who is styled both Son of God, and Himself God and Lord.'

8. Chapter 16. He regards the Decalogue as uttered by the Son, Who is teaching therein to Moses and the Israelites due reverence to God the Father. So also, chapter 17, on the proclamation of the Name of the LORD, *Exod.* xxxiv. 5.

9. Chapter 18. On *Exod.* xxiv. 10, *They saw the God of Israel*, after quoting the Septuagint, which glosses thus, *they saw the place where the God of Israel had stood*, he says, 'Instead of which Aquila says, *And they saw the God of Israel*, but Symmachus, *And they saw in vision the God of Israel.* Now, because of the text, *None hath seen God at any time*, some one perhaps might suppose the present expression to be contrary to that wholesome saying, as implying that the invisible nature was visible. But if you take this also of the Word of God, Who *at sundry times, and in divers manners*, was seen *by the fathers*, in the same way as in the cases already shown, you will no longer seem to fall into contradictions. It shows that *the God of Israel* there seen was the very same as He Who appeared also to Israel, when *there wrestled a man with him.*'

10. Chapter 19. On *Joshua* v. 13, &c., he compares (as, above, *Eccl. Hist.* I. 2) the command to Moses at the bush, and says: 'It was then one and the same God Who spake to both, as is proved by the command. But now He speaks His Will (θεσπίζει) through *the Chief Captain of His Power*, while to Moses He did so through the angel that was seen. But far above all the celestial armies . . . . Who else could there be than the Word of God, His first-begotten Wisdom, His Divine Offspring? Reasonably then on this present occasion is He called *the Chief Captain of the power of the Lord*, as elsewhere *the Angel of great Counsel*, enthroned together with the Father,

the eternal and mighty High-Priest. And it has been demonstrated that He, the same, is both Lord and God, and Christ, *anointed* by the Father *with the oil of gladness.* Appearing therefore to Abraham by the oak He shows Himself with the calm aspect and peaceful form of a man, indicating thereby beforehand (προοιμιαζόμενος) His saving presence [i.e. as Incarnate] among men; and to Jacob, who was about to struggle like a practised wrestler against enemies, He appears as a man; and for Moses and the people He led the way in an appearance of cloud and of fire, showing Himself at once terrible and overshadowed [or, veiled]. But since Joshua, the successor of Moses, was about to engage in warfare with the old inhabitants of Palestine, strange nations and very wicked, He naturally shows Himself *with His sword drawn* and sharpened against the enemy, all but declaring through the vision that it was indeed Himself Who, with unseen sword, should with Divine power pursue the ungodly, fighting together with His own, and sharing the conflict with them. For which reason He seasonably styled Himself *the Lord's Chief Captain.*'

XIII. St. Hilary, Bishop of Poitiers, A.D. 353. Before considering the important passages from St. Hilary's great work *Against the Arians*, or, *On the Holy Trinity*, 'the first great contribution, in the Latin tongue, to the discussion of this great dogma of the Christian faith' (Canon Cazenove, in Art. *Hilarius Pictav.*, in Smith's *Dict. of Christian Biography*) the student should note the following remarks of the Benedictine Editors, prefixed to Book IV :—

> 'Constans apud veteres videtur opinio, Filium ab initio mundi variis se modis hominibus spectabilem praebuisse. Hoc diserte docent Justinus Martyr, Irenaeus, Origenes, Theophilus Antioch., Clemens Alexandr., Tertullianus, Cyprianus, Patres Antiocheni Concilii contra Paulum Samosat., ut mittamus Faustinum Presbyterum, Ambrosium, Leonem, aliosque plurimos. Se ne ab iis quidem hoc negatum est qui Ario favebant. Idipsum passim praedicat Eusebius in lib. *Dem. Ev.*, et Sirmiense concilium contra Photinum eos anathemate damnat qui aliter senserint.

'Sed cum in hac doctrina fraudem moliti sint Ariani, ut Filium, qui visibilis ac visus sit, a Patre invisibili natura dissimilem praedicarent; alte retinendum, Sanctos Patres ita Deum visum asseruisse, ut cum Augustino, Lib. II. *Cont. Maximinum*, cap. 26, n. 12, senserint, "divinitatem non per substantiam suam, in qua invisibilis et immutabilis est, sed per creaturam sibi subjectam mortalium oculis apparuisse cum voluit." Ac ne peregrina huc adsciscamus, locuples hujus rei testis est Hilarius, Lib. II. n. 45 et 46. "Certe," inquit, "qui ante angelus, nunc etiam homo est: ne naturalem hanc esse Dei speciem diversitas hujus ipsius assumptae creationis pateretur intelligi. Adest autem Jacob etiam usque ad luctae complexum in habitu humano .... Sed idem postea et Moysi esse ignis ostenditur: ut naturae creatae tum potius ad speciem, quam ad substantiam naturae, fidem disceres." Acute Augustinus, *Epist.* alias CXII. nunc CXLVII, num. 20, in illa Moysi verba, *Si inveni gratiam ante te, Ostende mihi temetipsum.* "Quid ergo," inquit. "Ille non erat ipse? Si non esset ipse, non ei diceret, *Ostende mihi temetipsum*, sed, *Ostende Deum:* et tamen si ejus naturam substantiamque conspiceret, multo minus diceret, *Ostende mihi temetipsum.* Ipse ergo erat in ea specie, qua apparere voluerat: non autem ipse apparebat in natura propria, quam Moyses videre cupiebat."

'Si ex proximis Scripturae verbis ipsum Deum a Moyse visum recte asseruit; pari ratione concedendum est ipsum Deum eidem Moysi in rubo dixisse: *Ego sum Deus Abraham*, etc., verumque Deum Agar allocutum esse, cui clamavit: *Tu Deus, qui adspexisti me.* Neque hoc etiam negant ii Patres, qui in visis illis veros angelos adstitisse arbitrantur. Non enim existimant angelos illos Dei ac Domini nomen sibi attribuisse, quia ut legati Dei ac Domini nomine loquebantur; quis enim legatus regis, imperatoris, aut principis sibi arroget nomen, cujus personam repraesentat? Sed ideo potius, quod Deus ipse in illis loquebatur. Hoc diserte docet Athanasius *Or. IV. cont. Arian.*, pag. 467[1]: .... Ita et Hieronymus, cap. III. *ad Gal.:* "Quod autem lex ordinata per angelos, hoc vult intelligi, quod in omni Veteri Testamento, ubi angelus primum visus refertur, et postea quasi Deus loquens inducitur,

[1] Comp. above, p. 458.

angelus quidem vere ex ministris pluribus quicumque sit visus, sed in illo mediator loquatur, qui dicat; *Ego sum Deus Abraham.*" His accedit Augustinus, l. II. *contra Maximin.*, cap. 26. n. 11: "Quaero quis apparuerit Moysi in igne quando rubus inflammabatur, et non urebatur. Quamquam et illic angelum apparuisse Scriptura ipsa declarat .... In angelo autem Deum fuisse quis dubitet?" Juxta hos Gregorius Papa, *Praef. in Job*, c. 2: "Angelus, qui Moysi apparuisse dicitur, modo angelus, modo Deus memoratur. Angelus videlicet propter hoc quod exterius loquendo serviebat; Dominus autem dicitur, quia interius praesidens, loquendi efficaciam ministrabat. Cum ergo loquens exterius ab interiori regitur, et per obsequium angelus, et per inspirationem Dominus nominatur."'

The passages in St. Hilary are the following:—

1. *On the Holy Trinity*, IV. 23. On the Appearance to Hagar, 'He Who is called the Angel of God is Himself Lord and God. Now according to the Prophet the Son of God is *The Angel of the great Counsel* (Isa. ix. 6. LXX). He is styled The Angel of God in order that the distinction of the Persons might be clear; for He who is God from God is Himself also the Angel of God. But in order that the honour that is due may be given him He is proclaimed both Lord and God. 24. . . . Can there be any doubt that the Same Who is called the Angel of God is again called also God? . . . To Abraham God speaks; but to Hagar spake the Angel of God. Therefore He is God, Who is also the Angel: because He Who is the Angel of God is God born from God. But He is called the Angel of God because He is the Angel of the great Counsel. Yet the very same is afterwards plainly shown to be God, lest He Who is God should be thought to be only a [created] angel.' Compare V. 11, 13.

2. IV. 27. On *Gen.* xviii. xix., 'Abraham adores one [of the three men], and acknowledges Him to be the Lord. . . . For though He was seen as a man, Abraham nevertheless adored Him as Lord; acknowledging in fact the mysterious intimation of His future Incarnation (sacramentum scilicet futurae corporationis agnoscens).' In 28 he clearly distinguishes the two who

visited Lot in Sodom as created angels; but says the Lord Who rained judgment on Sodom from the Lord was the Son, and quotes St. John v. 22. So, in 30 and 31, of the Appearances to Jacob, 'To Jacob also God came in human form. And not only came but is declared to have wrestled with him. . . . Of a truth it was God; because Jacob had power with God, and Israel saw God.' Compare V. 15, 16, 19, 20.

3. IV. 32. 'But let us see whether elsewhere as well as to Hagar this Angel of God is known to be God. Clearly He is so known. And not God only, but also *The God of Abraham, and the God of Isaac, and the God of Jacob.* For the Angel of the Lord appeared to Moses from the bush, while the Lord speaks from the bush. Whose voice do you suppose must be understood? whether His who was seen, or some other's? Here there is no room for mistake. For the Scripture saith [*Exod.* iii. 2, &c.], He Who appeared in the bush, speaks from the bush; the place both of the vision and the voice is one and the same; nor is any other heard than He Who was seen. He Who is the Angel of God when seen, the same too when heard is the Lord; while the very Lord Who is heard is presently known to be the God of Abraham, Isaac, and Jacob. Forasmuch as He is called the Angel of God, He is shown to be not alone by Himself and solitary . . . while in that He is styled Lord and God, He is proclaimed in the honour and in the name of His own Nature.' Again, in 33, commenting on the words (which are in the LXX, but not in the Heb. or Vulg.) of the Song of Moses, *Deut.* xxxii. between 42 and 43, *Rejoice, ye heavens, with Him, and let all the angels of God worship Him;* 43, *Rejoice, ye Gentiles, with His People, and let all the sons* [or, *angels*] *of God honour Him*, he says:—'And lest you should think that honour is claimed for One Who is not by nature God, and should suppose that in this place Moses thought of honouring God the Father, whereas in truth the Father must be honoured in the Son, observe the blessing which, later in the same passage (*Deut.* xxxiii. 16), he assigns to Joseph. For he says, *And let the things which be according to the good will of Him That dwelt in the bush come upon the head of Joseph.* God therefore is to be worshipped by the sons of God, but God Who is also the

Son of God. And God is to be honoured by the angels of God, but God Who is the Divine Angel of God; for from the bush appeared God the Angel of God, and the things which are according to His good will are desired for Joseph when he is being blessed. Not therefore because He is the Angel of God is He on that account not God; nor, again, is He not the Angel of God because He is God; but, by a marked reference to a Plurality of Persons, and by the thought of the Unbegotten as distinct from the Begotten, and by the revelation of an economy depending on heavenly mysteries, He has taught us that we must not think of God as solitary, since both the angels of God and the sons of God must adore a God Who is both the Angel and the Son of God.' Compare also V. 21.

4. V. 11. 'The meaning of the word "angel" points rather to office than to nature. . . . Accordingly the Law, or rather God through the Law, purposing to intimate the distinct Personality of the Father's Name, spoke of God the Son as the Angel, that is, the Messenger, of God. For it clearly signifies His office in the title *Messenger*, while it confirms the verity of His Nature by the Name it gives Him, in that it calls Him God. But we have here a relation arising from the economy, not a relation of Being. For we proclaim nothing else than the Father and the Son; and we so affirm the co-equality of Nature involved in these Names as to show that the Generation of the Only-Begotten God from the Unbegotten God involves the absolute verity of His Godhead. Now this use of the terms "Sent" and "Sending" means nothing else than the Father and the Son; yet it in no wise takes away the verity of Nature, nor in the Son destroys the full possession of Divinity by Nature. For none can doubt that the nature of the parent is reproduced together with the generation of a son.'

5. V. 17. 'The mysterious incidents (sacramenta) of the Law prefigure the mystery of the Gospel Dispensation, [i.e. the Incarnation]; and the Patriarch sees and believes what the Apostle contemplates and preaches. For whereas the Law is the shadow of things to come, the outward appearance of the shadow expresses the reality of the substance. And God in the likeness of man is both seen and believed and adored, Who in the fulness of

time was to be born in the likeness of man. For there was assumed to the sight the outward appearance of the reality that was prefigured. But then, under the Law, God was only seen in the likeness of man, not born: afterwards, He was also born that which He appeared. And familiarity with the outward appearance temporarily assumed helps us to grasp the reality of His Birth. . . . In Gospel times the shadow becomes substance, the semblance reality, the visible appearance actual nature; yet is there no change in God Himself.'

6. V. 23. That the Law was given to Moses by the Divine Son of God as Mediator.

7. V. 33. That it was the Only-Begotten Son of God Whose glory Isaiah saw: quoting *St. John* xii. 41.

8. Commenting on the old Latin version of the Lxx of *Prov.* viii. 22, Κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ, *Dominus creavit me initium* (or, *in initium*) *viarum suarum in opera sua*, he has, *De Trin.* xii. 45, a valuable summary passage which covers the whole ground:—

> 'Ultimae dispensationis sacramentum est, quo etiam creatus in corpore, viam se Dei operum est professus[1]. Creatus autem est in vias Dei a saeculo: cum ad conspicabilem speciem subditus creaturae, habitum creationis assumpsit. 46. Videamus itaque in quas Dei vias, et in quae opera a saeculis creata sit, nata ante saecula ex Deo Sapientia. Vocem deambulantis in Paradiso Adam audivit (*Gen.* iii. 8). Putasne deambulantis incessum nisi in specie assumptae creationis auditum: ut in aliqua creatione consisteret, qui inambulans fuerit

[1] The Benedictine footnote here is important: —'Duplex hic distinguitur Verbi dispensatio, ultima scilicet, qua novissimus temporibus homo factus inter homines conversatus est; altera vero ab initio saeculi: ex quo varias variarum creationum species assumens multifarie multisque modis visus est Patribus · *cum ex illo usque tempore*, inquit Eusebius, lib. v. *Dem. Ev.* c. 19, *salutarem suum ad homines adventum exordiretur*. Quod autem Dei Filius, modo in forma angeli, modo in forma hominis, modo in assumpta ignis ac nubis specie visus sit, ut singulis pro cujusque affectione congrueret, edisserit idem Eusebius, ibid. a cap. 9 ad 19. Quibus consentit Augustinus, *Epist.* clxiv. *ad Evod.* n. 17: *Ab initio generis humani, vel ad arguendos malos, sicut ad Cain ac prius ad ipsum Adam uxoremque ejus, vel ad consolandos bonos, vel ad utrosque admonendos, ut alii ad salutem suam crederent, ipse utique* (Christus) *non in carne, sed in spiritu veniebat, visis congruis alloquens quos volebat, sicut volebat.*'

auditus? Non requiro qualis ad Cain et Abel et Noe locutus sit, et benedicens quoque Enoch qualis adfuerit. Angelus ad Agar loquitur (*Gen.* xvi. 9, 13): et utique idem Deus est. Numquid speciei ejusdem est cum angelus videtur, cujus est in ea natura qua Deus est? Certe species angeli ostenditur, ubi postea Dei natura memoratur. Sed quid de angelo dicam? Homo ad Abraham venit (*Gen.* xviii. 2). Numquid secundum hominem in creationis istius habitu Christus talis assistit, qualis et Deus est? Sed homo loquitur, et corpore assistit, et cibo alitur: verumtamen Deus adoratur. Certe qui ante angelus, nunc etiam homo est: ne naturalem hanc esse Dei speciem diversitas hujus ipsius assumptae creationis pateretur intelligi. Adest autem ad Jacob etiam usque ad luctae complexum in habitu humano, et manum conserit, et membris nititur, et lateribus inflectitur, et in omni motu nostro incessuque consistit (*Gen.* xxxii. 24). Sed idem postea et Moysi esse ignis ostenditur (*Exodi* iii. 2); ut naturae creatae tum potius ad speciem, quam ad substantiam naturae fidem disceres. Habuit tum in se potestatem conflagrandi, non tamen naturalem suscipiens urendi necessitatem: quia sine rubi damno conflagratio ignis apparuit. 47. Curre per tempora, et intellige qualis visus sit, vel Jesu Nave nominis sui prophetae, vel Esaiae etiam cum (*Joan.* xii. 41) evangelico testimonio visum praedicanti, vel Ezechieli usque ad conscientiam resurrectionis assumpto (*Ezech.* xxxvii.), vel Danieli hominis filium in aeterno saeculorum regno confitenti (*Dan.* vii. 13, 14) caeterisque aliis, quibus se in habitu variae creationis ingessit, in vias Dei et in opera Dei, ad cognitionem scilicet Dei et nostrae aeternitatis profectum. Quid hic nunc haec humanae salutis dispensatio tum impiam aeternae nativitatis contumeliam molitur? Creatio ista a saeculis est: caeterum ante saecula infinita nativitas est. Vim sane nos dictis afferre contende, si Propheta, se Dominus, si Apostolus, si sermo ullus ad divinitatis aeternae nativitatem creaturae retulit nomen. In his enim omnibus Deus, qui ignis consumens est, ita creatus inest, ut creationem ea virtute qua assumpsit absumeret: potens abolere rursum, quod tantum ad causam contemplationis exstiterat.'

XIV. St. Ambrose, Bishop of Milan from A.D. 374 to A.D. 397.

1. In his work *On Abraham,* Book I. ch. vi. speaking of the

Appearance recorded in *Gen.* xviii. and xix, he clearly distinguishes one of the 'three men' as Divine: '32. Illi Deus apparuit ad quercum Mambre. 33. Deus illi apparuit et tres aspexit. 36. Tres vidit, et unum Dominum appellavit, ipsius solius se servum fatetur. Deinde conversus ad duos quos ministros arbitrabatur,' etc. And, *ib.* § 49, of the two who went on to Sodom: 'Illi qui ad Abraham simul cum Domino venerant, Sodomam petierunt viri;' and 50: 'Ubi gratia largienda est Christus adest: ubi exercenda severitas, soli adsunt ministri, deest Jesus.'

2. And on the sacrifice of Isaac, *Ibid.* ch. viii. § 78, on *Gen.* xxii. 14: '*Vocavit Abraham nomen loci illius, Dominus videt, ut dicant hodie: In monte Dominus apparuit*, hoc est, quod apparuerit Abrahae, revelans futuram sui passionem corporis, qua mundum redemit.'

3. *On Jacob*, Book II. ch. iv. 16; on *Gen.* xxviii. 11: 'Vidit angelos Dei ascendentes et descendentes, hoc est, Christum praevidit in terris, ad quem angelorum caterva descendit atque ascendit, obsequium proprio domino pio praebitura servitio;' and on *Gen.* xxxii. 24: 'Luctatus est cum Deo.'

4. On *Psalm* xxxv. § 18: 'Angelis angelus factus est Dei Filius, prophetis propheta.'

5. On *Psalm* cxix. Sermon xviii. § 29, he says, addressing the Jews: 'Miramini Moysen, quia patres vestros per mare siccis duxit vestigiis. Moyses non imperavit, sed impetravit: non jussit mari, sed servivit jubenti fluctibus. Moysen laudatis, quia regem Pharao cum exercitu suo mersit: Moyses orabat, et alius imperabat. Moyses precabatur, Christus operabatur. Moyses fugiebat, Christus insequebatur. Moyses columnam sequebatur, ut nocturnas tenebras declinaret: Christus illuminabat. Moysen agnoscitis, quia aquae amaritudinem temperavit. Moysen agnoscitis, quia aquam produxit de petra: Christum non agnoscitis, qui vere illius Aegyptii regis stravit exercitum, et abyssi mersit profundo.' (Migne's ed. vol. i. pt. ii. p. 1462.)

6. On *St. Luke*, Book I. § 24, on the appearance of the angel to Zacharias in the Temple: 'Bene apparuisse dicitur ei, qui eum repente conspexit. Et hoc specialiter aut de angelis, aut de Deo

Scriptura divina tenere consuevit: ut quod non potest praevideri, apparere dicatur; sic enim habes, *Apparuit Deus Abrahae ad ilicem Mambre.* Nam qui ante non praesentitur, sed repentino videtur aspectu, apparere memoratur. Non enim similiter sensibilia videntur, et is in cujus voluntate situm est videri, et cujus naturae est non videri, voluntatis videri. Nam si non vult, non videtur; si vult, videtur. . . . 25. Et quid de hominibus loquimur, cum etiam de ipsis coelestibus virtutibus et potestatibus legerimus quia *Deum nemo vidit unquam* (*Joan.* i. 18)? et addidit quod ultra coelestes est potestates: *Unigenitus Filius qui est in sinu Patris, ipse enarravit.* Aut adquiescatur igitur necesse est, si Deum Patrem nemo vidit unquam, Filium visum esse in veteri Testamento; et desinant haeretici ex Virgine ei principium dare, qui antequam nasceretur ex Virgine, videbatur: aut certe refelli non potest, vel Patrem, vel Filium, vel certe Spiritum Sanctum, si tamen est Spiritus Sancti visio, ea specie videri, quam voluntas elegerit, non natura formaverit; quoniam Spiritum quoque visum accepimus in columba. Et ideo Deum nemo vidit umquam: quia eam quae in Deo habitat plenitudinem divinitatis nemo conspexit, nemo mente aut oculis comprehendit.'

7. In his Treatise *On the Faith*, Book I. ch. iv, after a passage on the union of the human with the Divine in the Incarnation, showing that it does not trench on the Unity in Trinity, he adds: 'Such is our faith. Thus God willed Himself to be known by all. Thus the Three Children believed, and felt not the flames around them. . . . For there was present in the appearance of an Angel One Who showed that under the number of the Trinity praise should be offered to one Divine Power. God was being blessed [i. e. in the Song of the Three Children], the Son of God was being seen in the form of an angel, the grace of the Holy Spirit was speaking in [the Song of] the children.' And, *ibid.* ch. xiii: 'The heathen King saw in the fire together with the three Hebrew youths the form of a fourth like as of an angel: and because he thought he excelled the angels, he judged Him to be the Son of God. . . . So too, Abraham saw three, and adored One.'

8. In the same chapter, commenting on the Voice of the

Father at the Transfiguration, he says: 'This [the Son of God] is the God of Abraham, the God of Isaac, the God of Jacob, Who appeared to Moses in the bush, of Whom Moses says, *He that is hath sent me unto you.* The Father spake not in the bush, the Father spake not in the desert: but the Son spake to Moses. . . . This is He That gave the Law, the Same That spake to Moses, saying: *I am the God of Abraham, the God of Isaac, the God of Jacob.* This therefore is the God of the patriarchs, This is the God of the prophets.'

9. *Ibid.* Book II. ch. ii. he shows the merciful goodness of Christ from His benefits to the Israelites of old: 'Is not He good, Who, when six hundred thousand of the people of the Jews were fleeing before their pursuers, suddenly divided the yawning Red Sea tide and made its waters stand on an heap, in such wise that the waves guarded the believers, and, turning back again, drowned the unbelievers? Is not He good, at Whose bidding the seas were made solid for them that fled, the rocks made liquid for them that thirsted; that the act of the true Creator should be acknowledged, when the water grew firm and the rock flowed? For which reason, that thou shouldest own the work of Christ, the Apostle said, *Now that Rock was Christ.* Is not He good, Who, lest hunger should attack them, fed so many thousands of people in the wilderness with bread from heaven . . . and caused that through forty years their raiment waxed not old . . . setting in this before believers a pledge and type of the future resurrection?'

10. *Ibid.* Book II. ch. viii. § 71. Proving, against the Arians, that Christ is not inferior to the Father as touching His Godhead, he says: 'He Himself speaks to Abraham, *By Myself have I sworn* (*Gen.* xxii. 16). Now the Apostle shows that He Who swears by Himself cannot be inferior [he quotes *Heb.* vi. 13, 14]; Therefore Christ had none greater, and so He swore by Himself. . . . 72. Or if they will have it that it would seem to have been said of the Father, the rest agrees not thereto: for neither did the Father appear to Abraham, nor did he wash the feet of God the Father, but His in Whom was the appearance (figura) of the Man He was to be. Finally the Son of God says, *Abraham saw*

My day, and was glad. It was He therefore Who sware by Himself, Whom Abraham saw.'

11. *On the Holy Spirit*, Book I. ch. iv: 'There is one Son, Who, according to the history of the Old Testament, was offended by Adam, seen by Abraham, adored by Jacob.' On this the Bened. Editors write: 'The Son is said to have been offended by Adam, because Ambrose, like very many of the ancient Fathers, is wont to assign the Creation of the world, and all the Apparitions of the Old Testament, to the Son.'

12. The following passages also may be referred to in the valuable early commentary on St. Paul's Epistles which is usually given as an Appendix to the Works of St. Ambrose:—(*a*) On *Rom.* ii. 22. Op. S. Ambr. Tom. ii. P. ii. p. 40 (70): (*b*) *Ibid.* On *Rom.* x. 13, p. 87 (144): (*c*) On 2 *Cor.* v. 19–21, p. 184 (297): (*d*) On *Coloss.* i. 15, *Qui est imago invisibilis Dei*, p. 264 (422).

XV. St. Jerome, born about A.D. 346, died A.D. 420. There is not much in this writer that bears on the subject of the Theophanies; neither in what he does say is he always consistent. His expositions of Holy Scripture are not of very great value. He has preserved much that is interesting of the interpretation of the Old Testament current among the Jews of his day, with which he was thoroughly acquainted; but the Christian interpretation, as given by him, seems often fanciful and far-fetched.

1. On the Appearances to Jacob he writes as follows:—(*a*) *Against the Pelagians*, III. 8: 'Afterwards he fights with an angel in the form of man, and is strengthened by the Lord. Instead of Jacob or *Supplanter*, he received the name of *Most upright* [man] *of God* (Rectissimus Dei). . . . *Peniel* is interpreted *Face of God*. Wherefore Moses writes [or Jacob] *I saw the Lord* [or *God*] *face to face, and my life is preserved*, not in the inward reality (proprietate) of His Nature, but by the gracious condescension of His mercy.' (*b*) In His *Hebrew Questions on Genesis* xxxii. 27, he has a full note on the name Israel, entirely repudiating its interpretation as *Man* (or *Mind*) *seeing God*, though he says this was the current view (i.e. among Christians)[1]; and paraphrasing the Angel's words thus: 'For as I am

[1] 'Omnium pene sermone detritum . . . Quamvis igitur grandis auctoritatis sint,

a prince; so too thou who hast been able to wrestle with me shalt be called a prince. And if thou couldest strive with me who am God, or Angel (for many interpret it variously), how much more with men, i.e. with Esau, whom thou needest not fear?' (*c*) Commenting on Hosea's allusion, xii. 3, he prefixes to a Latin rendering of the LXX, which agrees with the present Hebrew, his own Vulgate rendering, which does not: *In fortitudine sua directus est cum angelo, et invaluit ad angelum, et confortatus est;* and in his exposition, which agrees best with the view of a created angel in whom or through whom God spoke (nominis ejus quod illi ab Angelo et a Deo impositum est), he yet speaks of Jacob as 'roboratus benedictionibus angeli, qui ipse est Deus.'

2. On the Appearance to Moses at the Bush he adopts the primitive and usual view, *Against Jovinian*, Book I. 20: 'Moses, when he saw the great vision, the Angel, or the Lord speaking in the bush, was by no means able to approach him, until he had loosed the latchet of his shoe.'

3. On the Song of Deborah, *Judges* v. 23, *Curse ye Meroz, saith the Angel of the Lord,* he quotes, and seems to adopt, the Jewish interpretation of *the Angel of the Lord* as Michael.

4. On Isaiah's Vision (*Comm. on Isa.* Bk. III. vol. iv. p. 92) he interprets the threefold Sanctus as 'showing the mystery of the Trinity in One Godhead,' and adds, that 'we teach in accordance with the Evangelist John (xii. 41) and the Apostle Paul (*Acts* xxviii. 25), that the Son of God was seen in the Majesty of one who reigned as King, and that the Holy Spirit spake.' Compare also Comm. on *Ezek.* i. 22, &c.

5. On *Ezekiel*, ch. i. (Works, vol. v. p. 20), he says: 'That we must understand the Man [seated on the sapphire throne] of

et eloquentiae ipsorum umbra nos opprimat, qui Israel *virum*, sive *mentem videntem Deum* transtulerunt: nos magis Scripturae, et Angeli, vel Dei, qui ipsum Israel vocavit, auctoritate ducimur, quam cujuslibet eloquentiae saecularis.' No doubt the crabbed old scholar was hitting hard, according to his custom, some definite writer whom he wishes to extinguish by the epithet 'saecularis.' One wishes he had given his name. Perhaps it was Eusebius of Caesarea. In his comment on *Hosea* xii. 12 he accepts the interpretation of Israel as 'videntem Deum,' Works, vol. vi. p. 142; and again on *Nahum* ii. 2, vol. vi. p. 551.

God the Father we are taught by many proofs. Among which is that place in the Gospel (*St. Matt.* xxi. 33), *A certain man planted a vineyard*, &c., . . . and, presently, *He sent his servants. . . And, last of all, he sent his son.* And again, *A certain man made a marriage for his son.* Not that the Son is excluded from reigning, of Whom Isaiah wrote, *I saw the Lord sitting upon a throne, high and lifted up;* but that in the Father the Son reigns also. . . . And in Daniel also (vii. 9) God the Father is brought in as sitting, and the Son of Man is brought (offertur) to Him that He may receive the Kingdom. And in the Apocalypse of John (iii. 21; vii. 9, 10, 17) the same things are written of the Son.' What the 'many proofs' are he gives us no idea; of the weight of the 'proofs' alleged the reader must judge.

(*b*) On the Vision of *the Man* with *the line of flax*, and *the measuring reed*, *Ezek.* xl. 5, &c., he says (vol. v. p. 465): 'It is He of Whom it is written, *Behold the man Whose name is the Branch* (*Zech.* vi. 12). . . He *stood in the gate* because through Him we enter in to the Father, and without Him we cannot enter the City of God. . . This Man, in whose hand was the line, . . . spake to the prophet. He who spake to Ezekiel was the True Architect, Whom Paul the Apostle imitated.' And on ver. 5 (*Ibid.* p. 471), 'Whereby it is clear that the Lord and Saviour, Who is the True Architect, proves the stones, which are fit to be placed in the foundations of the temple, which in the middle courses, and which in the upper.'

6. On *Daniel* iii. 49, LXX. and Vulg., (vol. v. p. 641): 'The Angel of the Lord, to wit, the Divine Word comes down, and strikes off the burning heat of the flame.' And on iii. 25 (Lxx. Vulg. 92): 'The appearance of the fourth, whom he calls *like the Son of God*, we must take either for an angel, as the Seventy have rendered it, or in very truth, as very many think, for the Lord and Saviour. Yet I know not how the impious King should deserve to see the Son of God. Wherefore, after Symmachus, who renders, *The appearance of the fourth, the likeness of sons*, not *of God*, but *of the gods*, angels are to be understood, who very frequently are called both *gods*, and *sons of gods*, or *of God*. This according to the history [i.e. the literal primary narrative

sense]. But in type this angel, or Son of God, prefigures our Lord Jesus Christ[1].'

(*b*) On vii. 9 (*ibid.* p. 668), *I beheld till the thrones were set, and the Ancient of days did sit:* 'The many *thrones* which Daniel saw seem to me the same as John speaks of as the *four and twenty thrones;* while *the Ancient of days* is He Who in John sits alone upon *the throne.* Also *the Son of Man,* Who came to *the Ancient of days* is He Who by John is called *the Lion of the tribe of Judah.* . . God is spoken of as *seated,* and as *the Ancient of days,* that the bearing (habitus) of the Eternal Judge may be shown forth.' [But this would rather point to the Son.]

(*c*) On viii. 16, 17 (*ibid.* p. 676): 'The Jews suppose the *man* who commanded Gabriel to make Daniel *understand the vision* to be Michael.'

(*d*) On xii. 5, &c., he takes the two angels on the river banks for the guardian angels of the Persians and of the Greeks, and *the man clothed in linen, which was upon the waters of the river,* for 'that most merciful angel' whom 'he had seen at the beginning, clothed in linen' (x. 5), who 'had offered the prayers of Daniel in the sight of God, when the angel of the Persians *withstood him one and twenty days*' (x. 13, which see, as showing that it was not Michael, and so must have been the divine *Angel of the* LORD. St. Jerome in his Comment. on ch. x. distinguishes him of course from Michael; but his language, on the whole, implies that he thought him a created angel).

7. His Commentary on Zechariah (vol. vi. p. 775, &c., *Migne,* col. 1417, &c.) is curiously interesting from his careful contrast throughout of the Christian interpretation with that which he had learned from his Jewish instructors ('a quibus (he says) in Veteri Testamento eruditi sumus'), who only saw St. Michael where the Church sees her Lord. Space forbids a sufficient analysis. The student must examine it for himself.

8. On *Malachi* iii. 1 (vol. vi. p. 20) he takes Christ to be the speaker; '*Behold, I send My messenger,* &c., is said in the person

[1] He adds, 'qui ad fornacem descendit inferni, in quo clausae, et peccatorum et justorum animae tenebantur, ut absque exustione, et noxa sui eos qui tenebantur inclusi mortis vinculis liberaret.'

of Christ, that He sent John in the wilderness of Judaea to preach, &c. . . . but what follows, *And the Lord, Whom ye seek*, &c., He speaks of Himself as of another, according to the custom of the Scriptures. And none doubts that that *Lord* is the Saviour, Who is the Creator of all, and is called *the Angel of the Covenant*, and *the Angel of the great counsel*.'

XVI. St. Augustine. Born A.D. 354; baptized, 387; Bishop of Hippo, 395; died, 430. I have already, in Lect. IV. § 90, described the novel attitude taken up on this subject by this great and too influential writer; and need only now refer the student to the numerous passages, often too lengthy to quote, which bear upon it. The fullest and most important will be found in his Sermons *De Scripturis*, V. VI. and VII. (Works, vol. v. col. 57–66); in his *Answer to Maximin the Arian Bishop* (vol. viii. col. 743, &c.), Book I. iii. and xv., and II. ix. and xxvi[1]; and in the *De Trinitate* (vol. viii. col. 815, &c.), Book II. chs. v. to the end, and III. Prooem. and chap. i., where II. xvii. 32 and xviii. 35, with Prooem. 3, seem to supply a summary expression of his matured opinion. It should be remembered that the two books *Against Maximin* were among his latest works, having been written about 427, and after his *Retractations*, while the *De Trinitate* occupied him from about 400 to about 412 or 413.

The points to be noted are, on the whole, That his language bears witness to the existence of the earlier, and, as I humbly believe[2], the truer view[3]; That he clearly shows how his own

[1] The student who wishes to understand the Arianism with which the Western Church of St. Augustine's day had to contend would find himself repaid by the study of the *Sermo Arianorum* (vol. viii. col. 678), with his answer to it; and of his *Epistles* 170, 238–242, in volume ii.; of the *Tractates on St. John's Gospel* (in vol. iii.), Nos. 18, 20, 36, 37, 59, and 71; and of Sermons 52, 117, 118, 139, 140, 341, and 384.

[2] On the threefold ground of, The plain sense of the Hebrew Text, The consensus of the Primitive Church, and, The deep inner consonance with the revealed Office and Function of the Eternal Son.

[3] E. g. in *Sermon* VII. §§ 3 and 6, on Exod. iii. (*Migne's* ed. vol. v. col. 64), where, speaking of the two views, he admits, 'quarum quaelibet vera sit, ambae secundum fidem sunt;' and *Tractates on St. John*, liii. 12, on *John* xii. 37–43 (vol. iii. col. 1779), that Moses and Isaiah saw the Lord Christ, though not 'sicuti

opinion was influenced by the dread of Arianism and of its abuse of the earlier belief of the Apparitions of the Son of God[1]; and, That his ignorance of Hebrew, and his dependence, practically, on inaccurate Latin Versions of the Greek Versions, of which, until they were superseded by the labours of St. Jerome, there were only too many in circulation, really disabled him from dealing closely with the Old Testament, and, as his comments nearly always show, prevented his seeing the full force of the Bible narratives of the Theophanies[2].

The Arian fallacy was, That as the Son of God was, admittedly, 'sent,' and 'appeared,' therefore He was 'visibilis per suam substantiam,' and therefore of a 'Substance' inferior to the Father, i. e. in His pre-existent as well as in His Incarnate Nature. To this St. Augustine rightly answered, That the Son is not 'visibilis per suam substantiam,'—if He were, Moses had not needed after he had seen Him and heard Him, to ask, *Show me Thy glory;*—That the Divine Nature is essentially, in Itself, invisible; and equally so, of course, in all Three Persons; That God manifested His Presence on occasion, only 'per subjectam

est,' adding, 'Ostendit ergo se, etiam antequam susciperet carnem, oculis hominum, sicut voluit, in subjecta sibi creatura, non sicuti est.'

[1] See esp. § 4 of *Sermon* VII.; *Answer to Maximin.* II. xxvi.; *De Trin.* II. ix. 15, and xv. 25. 'Filium Dei delirantes haeretici in sua substantia visum volunt;' and xvi. 27: 'A miseris creditus est, non per creaturam, sed per seipsum visibilis Filius Dei;' and, *ibid.:* 'Stulti qui putant per ea quae supra dicta vel gesta sunt, substantiam Dei oculis ejus [Moysis] fuisse conspicuam.'

[2] E. g. in *Quaest. in Heptateuchum,* XCI. (vol. iii. p. 630) he takes the promised Angel in the great passage, *Exod.* xxiii. 20, to be Joshua 'who brought in the people into the land of promise;' ibid. XCIX. p. 632, he comments on his Latin version of the LXX. misrendering, *viderunt locum ubi steterat ibi Deus Israel,* where the Heb. has *They saw the God of Israel.* Similarly *De Trin.* II. xv. 25. In *Sermon* VII. (vol. v. p. 65), 'Dixit et propheta, *Audiam quid loquetur* [in me] *Dominus Deus* (*Psal.* lxxxv. 9). Qui loquitur in homine, loquitur in angelo. Ideo apparuit Moysi angelus Domini, et dixit *Ego sum qui sum.* Habitatoris vox est, non templi.' But the words *in me* are not in the Hebrew. *De Trin.* II. x. 19 furnishes an example of the misleading weakening of the narrative by the rendering of both יהוה and אדני by Κύριος only in the LXX. and *Dominus* only in the Latin. In *De Trin.* II. xviii. 34 (vol. viii. p. 868) he finds it possible to write, on *Visus est Dominus Abrahae,* 'non unus aut duo sed tres apparuerunt viri, quorum nullus excelsius aliis eminuisse dictus est, nullus honoratius effulsisse, nullus imperiosius egisse.'

creaturam[1];' and added, that God Who so manifested Himself might be any one of the Three Divine Persons, or even 'tota Trinitas' as One.

The questions at issue are, (*a*) As to this last idea, and (*b*) Whether the 'subjecta creatura,' when not an inanimate material thing, as the Fire, or the Cloud, but an, apparently, human or angelic being, was a separate personal entity or not. As to (*a*), Abstractedly, we may admit it conceivable, as, of course, within the Divine Power. The question is, Whether to think so of the Father or the Spirit is consistent with the revealed principles of the Divine Economy towards Man, and especially with the great underlying principle, That all Manifestation is through the Son, whether to eye as *the Image*, or to ear as *the Word*; and, again, Whether to think so does not, in the end, create some fresh and needless difficulties, and more than it removes[2] (if indeed there be any real difficulty which needs

[1] E. g. *Quaest. in Heptateuchum*, Lib. II. ci. (vol. iii. p. 632): 'Quod ergo se ostendit specie corporali vel signis corporaliter expressis, non substantia ejus apparet, qua est ipse quod est, sed assumptio formarum visibilium ejus omnipotentiae subjacet.' This language is entirely consistent with the earlier view; if not, indeed, exclusively so, yet more so than the supposition of a created angel (whether always the same, e. g. St. Michael, or different on different occasions); because it equally covers the appearances in the Fire and in the Cloud, and in human or angelic form, as all equally in themselves impersonal and only temporarily assumed, the speaking and acting Personality being all the while exclusively that of the Son of God. The later view involves a needless difficulty because of the abiding personality of the (supposed) created angel in or through whom God manifested Himself. Also *Contra Maximin.* I. xv. and II. xxvi. §§ 10 and 12 (vol. viii. p. 811), 'per subjectam sibi creaturam.' And *De Trin.* II. v. 10: 'Apparuit foris in creatura corporali, qui intus in natura spirituali oculis mortalium semper occultus est;' and, *ibid.* vii. 12: 'Illae species corporales ad demonstrandum quod opus fuit ad tempus apparuerunt, et postea destiterunt;' and, *ibid.* ix. 16, 'per subjectam suae potestati corpoream creaturam;' and, *ibid.* x. 17; xiv. 24; xv. 26. In *Tractat. on St. John's Gospel*, iii. 17, 18 (vol. iii. p. 1403) he says, 'Moyses vidit nubem, vidit angelum, vidit ignem; omnis illa creatura est; typum Domini sui gerebat, non ipsius Domini praesentiam exhibebat .... Loquebatur cum Moyse Angelus, portans typum Domini .... Facta sunt illa visibilia corporaliter per creaturam, in quibus typus ostenderetur: non utique substantia ipsa demonstrabatur et manifestabatur.'

[2] E. g. the Saint himself is evidently conscious (*Sermon* VII.) that, if the Divine Presence in the three 'men' (equal created angels, as he supposes) who visited Abraham is indicative of a Trinity of Equal Persons in One Nature, so the visit of two to Lot might be taken to intimate a 'dualitatem.'

removal); whether, indeed, it does not end, not so much in guarding the true equal Consubstantial Godhead of the Son, as in risking the lowering the whole conception of the Godhead, as e. g. in the thought which (needlessly, as I humbly think[1]) St. Augustine admits, that the 'Antiquus dierum' of *Daniel* vii. 9 was a visible Appearance of the Eternal Father.

As to (*b*), May it not be said that, the Manifestation confessedly being 'per subjectam creaturam,' it is easier, more natural, and more consistent to suppose the 'subjecta creatura,' the 'visibilis species,' to have had, in every instance, and not merely in the instances of the Fire or the Cloud, no personality of its own, but to have been merely the temporary vehicle and medium of the visible and audible manifestation of the Son of God, Whose One Divine Personality was behind it and operated through it, than to suppose that the Appearance, when introduced as angelic or human, was, immediately, that of a creature angel, with distinct—and so, of course, permanent—personality of his own, and only mediately an Appearance of a Divine Person? Not to mention the further difficulty that, in the cases where the Appearance is introduced as human in outer aspect, it must still be held to be angelic (for no one supposes a human personality was ever so employed), and so to involve the cumbrous hypothesis of a merely apparent humanity covering an angelic reality, behind which again is the Divine Personality.

St. Augustine admits that the Father is never spoken of as 'sent.' The Son, of course, is constantly so spoken of. To Him, therefore, the title of the *Angel of the* LORD is entirely appropriate. But the hypothesis that the unique Being so spoken of throughout the Old Testament was a created angel, in whom, as in a temple, God temporarily dwelt, and through whom God spoke, as He spake by the Prophets who said *Thus saith the* LORD, does not satisfy the language of Holy Scripture; for the utterances of *the Angel of the* LORD are clearly wholly distinct in form from those of the inspired Prophets. They spoke indeed in the name of God, but never as God, i.e. in the Person of God, as the Angel does.

[1] See Lecture IV. § 107, p. 217.

The passages in St. Augustine which bear on specific Theophanies are the following: To Abraham and Lot, *Serm.* VII. (vol. v. col. 65), *Quaest. in Heptateuch.* I. xxxvii–xliii. (vol. iii. col. 558), *De Civitat. Dei*, XVI. xxix. (vol. vii. col. 508), *Cont. Max.* II. 5 (vol. viii. col. 806); To Jacob, *Enarr. in Psalm.* cxlvii. 27 (vol. iv. col. 1936), *Serm.* V. (vol. v. col. 57), *Serm.* CXXII. (alias, *De Verbis Domini* xl. vol. v. col. 681), *Cont. Max.* II. 9 (vol. viii. col. 810); To Moses, *Enarr. in Psal.* cxxxviii. 8 (vol. iv. col. 1788), *Serm.* VI. and VII. (vol. v. col. 59), *Serm.* XXIV. cap. xiv. (vol. v. col. 161), *Cont. Max.* II. 11 (vol. viii. col. 812); To Joshua, *Quaest. in Hept.* VI. vii. (vol. iii. col. 778); To Gideon, *Ibid.* VII. xxxi. &c. (col. 802); To Manoah, *Ibid.* li. (col. 822).

XVII. At this point may be added a very interesting testimony to the prevalence in the West of the older view of the Theophanies, even in St. Augustine's own day. It is that of the great Christian Latin poet PRUDENTIUS, who was born in Spain in A.D. 348, and lived on into the early years of the fifth century. In the first part of his poem entitled *Apotheosis*, on the Godhead of the Son, he is arguing especially against the Sabellian confusion of the Divine Persons. At line 22 he says,—

'Quisque hominum vidisse Deum memoratur, ab ipso
Infusum vidit gnatum: nam Filius hoc est,
Quod de Patre micans se praestitit inspiciendum
Per species, quas possit homo comprendere visu.
Nam mera majestas est infinita, nec intrat
Obtutus, aliquo ni se moderamine formet.
Hoc vidit princeps generosi seminis Abram,
Jam tunc dignati terras invisere Christi
Hospes homo, in triplicem numen radiasse figuram.
Hoc conluctantis tractarunt brachia Jacob.
Ipse dator legis divinae accedere coram
Jussus, amicitiae collato qui stetit ore
Comminus, et sacris conjunxit verba loquelis
Carnis in effigie Christum se cernere sensit.'

Again, line 43:—

'Quid apertius, absque aliena
Quam sumat facie, Verbum non posse videri?

Posse tamen, quum malit idem, numquam Patre viso
Terrenis oculis, habitu se ostendere nostro:
Saepe et in angelicas vel mortales moderatum
Induci species, queat ut sub imagine cerni.
Hoc Verbum est, quod vibratum Patris ore benigno
Sumsit virgineo fragilem de corpore formam.
Inde figura hominis nondum sub carne, Moysi
Objecta, effigiem nostri signaverat oris
Quod quandoque Deus Verbi virtute coactum
Sumturus corpus, faciem referebat eandem.'

And line 71:—

'Ergo nihil visum, nisi quod sub carne videndum
Lumen, Imago Dei, Verbum Deus, et Deus ignis;
Qui scutum nostri peccamen corporis implet.
Nam lucis Genitor, Verbi sator, auctor et ignis,
Creditur extra oculos; ut Apostolus edocet auctor,
Qui negat intuitu fontem deitatis adiri.
Credite, nemo Deum vidit, mihi credite, nemo.
Visibilis de fonte Deus, non ipse Dei fons
Visibilis. Cerni potis est qui nascitur, at non
Innatus cerni potis est. Latet os Patris illud,
Unde Deus: qui visibilem se praestitit olim,
Tale aliquid formans in sese, quale secuta est
Passio, quae corpus sibi vindicat; ardua nam vis
Est impassibilis.'

Again, line 128:—

'Quem si perspicuum mortalibus infitiaris,
Fare age, quem videat Babylonis ab arce tyrannus
Innocuas inter flammas procul exspatiantem.
* * * * * *
Filius ille Dei est....
Filius (haud dubium est) agit haec miracula rerum;
Quem video: Deus ipse, Dei certissima proles.
... Semper in auxilium Sermo Patris Omnipotentis
Descendit servando homini: mortalia semper
Admiscenda sibi proprio curavit amore:
Ut socianda caro, Dominoque implenda perenni,
Degenerem vitam, quae tunc animalis agebat,

Exemplo mutaret heri, similesque per artus
Cernere consortem terreni adsuesceret oris;
Participemque suum visu velut obside nosse,
Et consanguineo paullatim accedere Christo.'

Again, line 300, of God speaking to Moses:—

'Coram proditus ipse,
Ipse Deus, trepidum mortalem mitis amico
Inbuit adloquio, seque ac sua summa retexit.
Nimirum meminit Scriptor doctissimus, illo
Orbis principio non solum nec sine Christo
Informasse Patrem facturae plasma novellae:
Fecit, ait, condens hominem Deus, et dedit olli
Ora Dei, quidnam est aliud, quam dicere, solus
Non erat? atque Deo Deus adsistebat agenti,
Quum Dominus faceret Domini sub imagine plasma!
Christus forma Patris, nos Christi forma et imago,
Condimur in faciem Domini bonitate paterna,
Venturo in nostram faciem post saecula Christo.
Possum multa sacris exempla excerpere libris,
Ni refugis, quae te doceant, non in Patre solo
Vim majestatis positam, sed cum Patre Christum
Esse Deum: velut illud ait Genealogus idem:
"A Domino Dominus flammam pluit in Sodomitas."
Quis Dominus? De quo Domino? si solus ab arce
Siderea spectat Pater, aut ardescit in iras?
Filius armatam Domini Patris ignibus iram
Spargebat Dominus: sunt unum fulmen utraque.'

XVIII. St. Leo the Great, Bishop of Rome, A.D. 440–461, who, 'as a preacher and writer, may be said to have lived in the light of the Incarnation[1],' has many valuable passages on the general preparatory character of the earlier Dispensations, their ordinances and incidents, as significative of the future Incarnation and Passion of the Son of God. The two following bear more particularly on the subject of this note.

[1] Preface to translated *Sermons of St. Leo on the Incarnation*, by the Rev. Canon Bright. See also the full article on St. Leo, in *Smith's Dictionary of Christian Biography*, by the Rev. Charles Gore, Vice-Principal of Cuddesdon.

1. As to the general pre-existent operations of the Son, *Serm.* XXV. iv. (vol. i. 85, *Migne* 210), 'For although, even in former ages, the light of truth was sent forth for the illumination of the holy fathers and prophets, as David says; *O send forth Thy light and Thy truth* (*Ps.* xliii. 3), and in divers manners, and by many signs, the Godhead of the Son declared the works of Its presence; yet all those significant things and all those wonders were testimonies to that Mission whereof the Apostle speaks, *But when the fulness of time was come, God sent forth His Son*,' &c. (*Gal.* iv. 4.)

2. Contrasting the Incarnation with the Theophanies, *Epist.* XXI. ii. (vol. i. 855, *Migne* 791), 'Of course the Almightiness of the Son of God might have appeared for the instruction and justification of men in such wise as to both the patriarchs and the prophets He did appear, in the semblance (specie) of flesh; as when He wrestled (*Gen.* xxxii. 24), or joined in converse, or as when He did not decline the courtesies of hospitality, or even partook of food placed before Him (*Gen.* xviii). But these outward semblance (imagines) were tokens (indices) of this Manhood whose reality these mystic significant events announced should be assumed of the stock of the fathers that went before. And thus that mystery (sacramentum) of our reconciliation which was determined before eternal times[1] was fulfilled by no mere figures, because the Holy Ghost had not yet come upon the Virgin, nor the Power of the Highest overshadowed her; that within her undefiled womb, *Wisdom might build her house* (*Prov.* ix. 1), and *the Word be made flesh* (*St. John* i. 14), and by the meeting of *the form of God* and *the form of a servant* in one Person the Creator of times might be born in time, and He through Whom all things were made might Himself be brought forth as part of all things (inter omnia gigneretur).'

XIX. St. Gregory the Great, Bishop of Rome from A.D. 590–604, shows on this subject, as might be expected, strong traces of the influence of St. Augustine[2]. Indeed, though he

[1] 'Ante tempora aeterna.' He is evidently quoting the *πρὸ χρόνων αἰωνίων* (Vulg. *ante tempora saecularia*) of 2 *Tim.* ii. 9, though the Ballerini (in Migne) do not print the phrase as a quotation, nor give the reference.

[2] The Benedictines' Life of St. Greg., Bk. IV. iv. 2, speaks of the 'Doctrina

speaks of Abraham and of Moses as 'talking with God,' and of Isaiah as 'eumdem Dominum contemplatus[1],' he seems to have no thought but of created angels as the actual speakers in the Theophanies[2]. His comments have but little independent value, since his ignorance of Hebrew and Greek made him entirely dependent on the Latin Versions[3]. Yet the student should look at his exposition of *Job* xxviii. 12, *Where shall wisdom be found*, &c., *Moral. in Job*, Lib. XVIII. cap. liv. (*Migne*, vol. ii. col. 600 (91), and at his full discussion of the *Ways in which God speaks to man*, *Ibid.* Lib. XXVIII. cap. i. (ii. 893 (447) on *Job* xxxviii. 1[4].

His comments on the Appearance to Moses at the Bush may be seen in *Moral.* XXVIII. i. 8 (vol. ii. 895, *Migne* 450), and *Homil. in Ezechiel.* Lib. I. Homil. vii. 10. In this latter work he devotes eight Homilies to the exposition of *Ezek.* i., explaining, on ver. 26, *the likeness of the appearance of a man*, seen *upon the*

Augustiniana, quam ipse sitibundus hauserat et inebriatus eructabat.' See also his own opening of his *Hom. in Ezechiel.*

[1] *Hom. in Ezek.* I. viii. 19; *Regul. Pastoral.* II. vii.

[2] This gets him into the difficulty of having to account for their acceptance of worship, as, e. g. from Abraham, Lot, and Joshua, while in *Rev.* xix. 10, xxii. 9, they expressly forbid it. He meets the difficulty, in two places, *Moral.* XXVII. xv. 29, and XL. *Homil. in Evan.* Lib. I. Homil. viii., not by saying that the worship was offered to God in the angel, not by any distinction of degrees of worship, but by frankly saying that under the Old Covenant the angels 'aequanimiter se concedebant adorari,' because they despised man as 'carnalibus corruptionibus deditum, nec ab eisdem carnalibus corruptionibus redemptum,' and so as 'weak and abject; but that afterwards they were afraid to do so, when they saw the height to which Human Nature is raised in Christ.' Does this idea account for the language of the old hymn, placed by Daniel, *Thesaur. Hymnol.* vol. i. p. 191, No. 162, among Hymns of unknown authorship written 'circa saec. vi-ix.,' 'Trementes vident angeli Versa vice mortalium: Culpat caro, purgat caro, Regnat Deus Dei caro,' 'In awe and wonder angels see, How changed is man's estate by Thee,' &c.?

[3] Benedictin. *Praefat. Gen.* xviii.

[4] Here he even declares the Father's voice from heaven, *St. John* xii. 28, to have been uttered 'per angelum,' and 'rationali creatura administrante'; and blunders curiously in his reference to the passage, 'Dicente Domino, *Pater, clarifica Filium tuum, ut et Filius tuus clarificet te* [*St. John* xvii. 1], protinus respondetur: *Clarificavi, et iterum clarificabo*' [xii. 28]. Towards the close of this chapter he says, 'Scriptura Sacra nunquam Patrem, nunquam Spiritum Sanctum, et nonnisi per incarnationis suae praedicationem Filium, angelum vocat.' So *Moral. in Job* XI. xii. 19 (I. 373, *Migne* 962) he restricts the title 'Magni consilii angelus' to the Lord as Incarnate.

likeness of the throne, of our Lord, Who (he says) is the 'firmamentum' above the 'animalia' (i.e. in His earthly life, the first stage of His Incarnate life), while the 'thrones' (Ezekiel says *throne*) are the highest rank of the 'Virtutes angelicae,' quoting *Col.* i. 16, above whom, though 'potestates Deo proximas,' 'elevatus est Mediator Dei et hominum homo Christus Jesus,' in His glorified, risen, and ascended life. Addressing himself (*Ibid.* Lib. I. Homil. viii. 31) to the question how St. John (xii. 41) says Isaiah *saw the glory* of Christ, while Ezekiel saw 'non gloriam, sed gloriae similitudinem,' he says that St. John had been just speaking of Christ's miracles as manifesting on earth a certain glory 'in factis,' or 'in rebus,' which it is possible for man to see, and which, accordingly, Isaiah saw; while of the glory 'in coelo, sicuti est . . . in semetipso,' Ezekiel could, of course, only see the 'similitudo.' But the language of the Bible will hardly bear this distinction between the two visions. Surely Isaiah's was as 'heavenly' as Ezekiel's, though neither was of God 'sicuti est;' as the human appearance shows. On *Ezek.* xl. (*Homil. in Ez.* II. i.) he explains the *Man Whose appearance was like the appearance of brass* of Christ as Incarnate.

XX. Before passing to later writers of Latin Christendom we may note two passages from the Greek writers of the latter part of the fourth century.

1. St. Basil the Great, Bishop of the Cappadocian Caesarea A.D. 370–379, writes, on the Angel who appeared to Moses at the Bush, Τίς οὖν ὁ αὐτὸς καὶ ἄγγελος καὶ Θεὸς; ἆρα οὐχὶ περὶ οὗ μεμαθήκαμεν, ὅτι καλεῖται τὸ ὄνομα αὐτοῦ Μεγάλης βουλῆς ἄγγελος; . . . Ὥστε καὶ ὁ ἐπὶ τοῦ Μωσέως ὄντα ἑαυτὸν ὀνομάσας, οὐκ ἄλλος τὶς παρὰ τὸν Θεοῦ Λόγον τὸν ἐν ἀρχῇ ὄντα πρὸς τὸν Θεὸν νοηθείη. *Contra Eunomium*, II. 18, Op. Tom. i. p. 253.

2. St. Chrysostom, Bishop of Constantinople A.D. 398–407, of whose commentaries on the Old Testament only some small portions have come down to us, writes *On Genesis*, Homily xlii., Ἐν τῇ σκηνῇ τοῦ Ἀβραὰμ καὶ οἱ ἄγγελοι καὶ ὁ τούτων Δεσπότης κατὰ ταὐτὸν ὤφθησαν. Op. Tom. ii. p. 598. See also Hom. xvi. in *Actt. Apost.*

XXI. In the later Latin Church the Augustinian view prevailed, as was to be expected; but not exclusively. Aquinas

writes, 'Hoc autem quod Angeli corpora assumpserunt in Veteri Testamento, fuit quoddam figurale indicium quod Verbum Dei assumpturum esset corpus humanum. Omnes enim apparitiones Veteris Testamenti, ad illam apparitionem ordinatae fuerunt, qua Filius Dei apparuit in carne.' *Summae* I. Quaest. li. Art. 2. And to the same effect *Summae* III. Quaest. xxx. Art. 3. See also *Prima Secundae*, Quaest. xcviii. Art. 3, On the giving of the Law 'per angelos.' Later Latin Theologians, like Lyranus, Abulensis, and the Jesuit Commentators Suarez and Cornelius à Lapide, take the same general view, identifying the Angel of the Cloudy Pillar and of the vision to Joshua with the archangel Michael, as 'olim praeses synagogae Judaeorum sicut nunc est praeses Ecclesiae Christianorum.' On *Judges* vi. 14, *And Jehovah looked upon him* (*Gideon*), Cornelius glosses 'puta Angelus legatus Domini, ejusque personam repraesentans.' With reference to the (supposed) difficulty of Gideon's not being a priest, he quotes Abulensis as thinking that the angel sacerdotally offered the sacrifice, while he himself maintains that the offering (*minchah*) was not presented by Gideon as a sacrifice, but only as hospitable refreshment. The same difficulty, of course, occurs in the Appearance to Manoah. Here Cornelius (who thinks, with Serarius, that the angel was St. Michael) adopts the view that it was a sacrifice, but that the angel offered it. This idea, obviously, is hardly consistent with his view that the angel (who, he says, accepted worship, not indeed 'latria,' but 'dulia') was God's 'Vice-gerent,' and at least for the time and for each occasion, 'repraesentabat Dominum, sicut legatus repraesentat principem a quo mittitur.' His comment on the assumption, by the angel who appeared to Manoah, of the name 'Wonderful' or 'Secret' must be read *in extenso*, for its weakness to be appreciated. On the other hand, another Jesuit writer, nearly contemporary with à Lapide, the Portuguese Ant. Fernandius, in a work *In Visiones V. T.* (ed. nova, Lugduni, 1617) expressly dealing with the question, *Apparueritne Moysi Deus ipse, an aliquis Angelus* (visio sexta, on *Exod.* iii. Comment. II. § 1, p. 179), sets out both views, with authorities, and concludes, 'Nobis videtur probabilius esse . . . Deum ipsum et specialiter

Verbum Divinum interdum apparuisse Patribus in veteri Testamento.' He quotes Theodoret for the wrestling of the Divine Son with Jacob. To the argument of Abulensis, that 'nec in promulgatione legis, opere omnium Veteris Testamenti celeberrimo, Deus erat, qui loquebatur Moysi, ut patet ex illo ad Galat. iii. 9, *Lex ordinata per angelos in manu Mediatoris*,' and that, if not then, then never 'Deum alicui apparuisse, sed Angelum loco Dei,' he answers well, 'Illud . . . non significat Angelos dedisse legem, sed suum ibi exhibuisse ministerium: nam constat insonuisse tubas, micuisse ignes, audita tonitrua, et haec ipsa ministerio Angelorum facta, nec aliud voluisse Paulum.' On the Vision of Isaiah, he says, p. 293, 'Sub hujusmodi similitudinibus [sc. in aliqua similitudine corporali] visus est saepenumero Deus à veteribus Patriarchis.' On the Vision of Ezekiel, ch. i. 26–28, he says, p. 391, 'Hac forma secundum omnes intelligitur Christus; nam sicut illa ex electro et igne constabat, ita Christus . . . . ex divina humanaque natura.' On *Dan.* ix. 5, he thinks '*the man clothed in linen*' was the angel Gabriel, quoting 'Cassianus Collat. 8, and D. Gregor. 17 Moral. 8,' for an idea that he had a special guardianship over the Jews of the Captivity.

XXII. Jewish Interpretation. A full investigation of the later Jewish views of the Theophanies is impossible within the limits of this Note. It is a suspicious circumstance that, in the main, it coincides with the Augustinian view. The student will find much that is interesting on the point in a *Translation* (London, 1837) by the late Dr. M'Caul, to whom the Hebrew was almost a mother tongue, of the *Commentary on Zechariah*, by *Rabbi David Kimchi* (son of Joseph Kimchi) of Narbonne, about the time of the Third Crusade, A.D. 1190. Kimchi identifies *the Angel of the* Lord with *the man Gabriel* of *Dan.* ix. 21. Dr. M'Caul, speaking for himself, says, p. 9, 'It has been repeatedly proved by Christian writers that this Being is none other than the Son of God'; and mentions especially Mr. Faber in 'Horae Mosaicae,' and Dr. Pye Smith on The Messiah. He vindicates, p. 11, the rendering of מַלְאַךְ יְהוָה by *The Angel of the* Lord, and thinks that 'there is but one person thus called.' At p. 15, 'The being designated by the title *The Angel of the*

LORD is called also יהוה, *Jehovah*, the proper Name of God; and from the Rabbinical Commentaries it appears that this inference is not peculiar to Christians, nor forced from the text in order to suit their doctrinal views, but that the rabbies, who made it their peculiar care to overthrow every interpretation favourable to Christianity, were nevertheless constrained, by the plainness and frequency of such passages, to come to the same conclusion.' They tried to explain this away by saying that the messenger was called by the Name of Him that sent him. Yet they admitted that the Name יהוה was incommunicable. 'Why then (p. 19) is it communicated to *The Angel of the* LORD? There can be but one answer: Because He partakes of that Substance and Essence which makes the communication of the Name suitable; or, in other words, because *The Angel of the* LORD is very God." And Dr. M'Caul refers to the Appearance to Jacob, *Gen.* xxxi. The shifts to which the later Jewish Commentators were driven, in their endeavour to evade the evident force of such passages, are well illustrated by the remarks of R. Bechai on this Appearance. He says, 'If interpreted literally, the words *I am the God of Bethel* mean *The God that appeared to thee in Bethel.* But according to Cabbalistic interpretation, this angel who calls himself *The God of Bethel*, is the *goodness* spoken of in the words *I will make all my goodness pass before thee* (*Exod.* xxxiii. 19); and he is the *house* mentioned in the words *Who was faithful in all my house;* for a man's *goodness* is his *house*, and therefore he says of himself, *I am the God of Bethel.* And so it is said of Jacob, *He called the place "El-Bethel."* But, behold, even according to the literal interpretation of the verse, it is certain that the angel is the God of Bethel; and understand this.' (*Comment. in loc.*) Dr. M'Caul, p. 22, refers to Menachem of Rekanata for the same opinion; and speaking, p. 25, of the Burning Bush, says, 'R. Bechai testifies unreservedly to the fact that the Angel here calls himself *The God of Abraham, Isaac, and Jacob.* "Ask not," he says, "how Moses could hide his face before the angel, for the angel mentioned here is the Angel, the Redeemer, of Whom it is written *I am the God of Bethel.* And in like manner it is said here, *I am the God of thy Father, the God of Abraham, the God of*

Isaac, and the God of Jacob, and he it is of whom it is said, My Name is in him. (*Comment. in loc.*)." R. Moses ben Nachman goes a step further; he not only confirms the fact, but rejects the explanation, that the angel was speaking in the name of Him that sent him. His words are, "The explanation, that in the words *I am the God of thy father* the messenger spoke in the language of Him that sent him, is not correct, for Moses' degree in prophecy was too high for him to hide his face before the angel . . . . This angel was the Angel, the Redeemer, for it is said, *My Name is in him.* He it is who said to Jacob, *I am the God of Bethel;* and of him it is said, *And God called to him* [i. e. to Moses out of the Bush] . . . . And thus it is written [in one place] *And the* LORD *brought us out of Egypt* (*Deut.* vi. 21); and [in another place] it is written *And he sent an angel, and hath brought us forth out of Egypt* (*Num.* xx. 16). Again, it is said, *The angel of his presence saved them*, that is to say, *The angel who is his presence* (*Isa.* lxiii. 9). For it is written, *My presence shall go, and I will give thee rest* (*Exod.* xxxiii. 14). And this is what is said, *The Lord whom ye seek shall suddenly come to his Temple, even the messenger of the Covenant, whom ye delight in: behold, he shall come* (*Mal.* iii. 1)." ' After quoting this from Nachmanides, Dr. M^c^Caul sums up as follows :—' We have here the confession of Jews, that that Being who is called *the Angel of the Lord* says of himself that he is *the God of Abraham, Isaac, and Jacob;* that this is the plain meaning of the text. What, then, is the conclusion? What can it be but that he is what he claimed to be? We have seen that there is but one Being who is called *the Angel of the Lord;* secondly, That the Name of this one Being is *Jehovah,* the incommunicable Name of God; and, thirdly, That this Being says of himself, distinctly and unequivocally, that he is the God whom Jacob worshipped, *the God of Abraham, Isaac, and Jacob;* and we have seen, fourthly, That this is as plainly asserted by the Jews as by us. There is but one possible conclusion, and that is, that this Being is very God.'

XXIII. MODERN WRITERS. John Diodati, of Geneva, in his useful *Annotations on the Bible*, Eng. Trans. 2nd ed. 1648, maintains consistently the primitive view that the *Angel of the* LORD,

and the Being seen in human form by the prophets, was the Son of God. Space forbids quotation; but see his clear comment on *Exod.* xxiv. 10; xxxii. 34; xxxiii. 14; xxxiv. 9. So Archbishop Usher, in his *Annales Vet. Test.* 1650, writes, p. 38, 'Jesus Dominus noster, Princeps militiae Patris sui, Jesu typico ad Jerichuntem stricto gladio apparens, promittit se populum defensurum.' So Bishop Patrick, who quotes this from Usher. So Matthew Henry, 1706, in most cases, following Patrick. So Thomas Scott, decisively and, in most cases, consistently; see especially on *Gen.* xxxi. 13; xxxii. 30; *Joshua* v. 13; *Judges* ii. 1; v. 14; xiii. 18. So D'Oyly and Mant, 1818, who quote Stackhouse, Dr. Hales, Bishop Kidder, Shuckford (see on *Exod.* iii.), Dean Allix, Dr. Woodward and Bishop Watson (*Joshua* v. 13), Pyle (*Judges* ii. 1), for the primitive view.

The student should also consult the copious work of Jacobus Ode, *De Angelis*, Traj. ad Rhenum, 1739, 4to. pp. 1068, especially his concluding *Sect. X. De Angelo Jehovae, Filio Dei*, in which he argues against certain classes of writers who adopt the 'created-angel' hypothesis, e.g. Roman Catholics, who wished to find an argument for the worship of angels, Remonstrants, who wished to establish their opinion that the mystery of the Holy Trinity is nowhere revealed in the Old Testament, and Socinians, like Crellius and Schlichtingius, who thereby got rid of an argument for the pre-existence of Christ, p. 1017. On *Judges* vi. he writes, p. 1042, 'Quem Gideon, v. 13, vocat אדני cum Chireck, quando nondum eum Divinam esse Personam cognoverat, eumdem sibi melius ex sermone cognitum, vv. 15 et 22, vocat אדני cum Kametz signatum . . . Divina Persona quae et Angelus Jehovae et Jehova ipse vocatur, et divinâ ad homines in salutem populi sui legatione functus fuit, debet fuisse Filius Dei, ob relationem quam tanquam Sponsor et Mediator habet tam ad Deum Patrem quam ad electos homines, Sibi in aeterno pacis consilio in haereditatem datos, ut ipso opere demonstraret Se demandatum Sibi a Patre, atque liberrime susceptum munus fideliter administrare, et populi sui curam gerere.' Vid. Jes. 48. 16; et 61. 1, 2. At p. 1043 he quotes Habickhorstius, Calovius, and Vitringa, as thoroughly answering objections alleged to his view. The

Manoah vision, he says, p. 1045, is well defended by Vitringa, *Observat. Sacr.* Lib. IV. cap. 15. § 4–13. The angel spoken of by Elihu, *Job* xxxiii. 23, was, he says, the Son of God, p. 1046.

Of living writers among ourselves, besides those enumerated on p. 108, Bishop Wordsworth of Lincoln favours the primitive view. On *Josh.* v. he writes, 'The ancient Jewish Church . . . . believed that the Captain of the Lord's Host was the Word of God. . . . So Calovius, Gerhard, Pfeiffer, Lightfoot.' Quoting Origen (Qu. 6), 'Joshua perceived that He was not only of God, but was God. For he would not have worshipped Him unless he had recognized Him to be God. And (it may be added) if this Person had been only a created angel, he would not have received adoration from Joshua, but have said, "See thou do it not; worship God." And who is the Captain of the Lord's Host, but the Lord Jesus Christ?'—he concludes, 'On the whole, then, this sublime vision may be regarded as a vision not of any created being, but of the Son of God Himself, the Lord Jehovah;' and refers to 'The vision vouchsafed to Moses at the Bush,' as being, 'as all Christian antiquity believed, a vision of the Son of God.'

Again, On *Judges* ii. 1: 'Who was this Angel who came from Gilgal to Bochim? Probably the Second Person of the Holy Trinity. He speaks as God.'

And on *Judges* vi. 11, '*an angel of the* LORD] Who seems to have been no other than GOD the SON: see vv. 14 and 16, where He is called JEHOVAH; and see above, note on Gen. xxii. 11; Exod. iii. 2; xxiii. 20, 23; xxxii. 34; xxxiii. 2; Josh. v. 13; Judg. ii. 1; below xiii. 19.' And, on ver. 23, 'Here then was a mysterious vision of the Son of God Himself, before His Incarnation.'

And, on *Judges* xiii. 3, '*the angel of the* LORD]. From vv. 18, 19, and 22, it appears that this was no other than a Divine Person, the Son of God, who had appeared to Gideon.' And, on ver. 19, 'The "Angel of the Lord" was no other than the Lord God Himself, Whose name is Wonderful, the Son of God.'

Otherwise Canon Liddon, who in the second of his *Bampton Lectures* of 1866 has a passage on the Theophanies, in connection

with the subject of Old Testament 'intimations of the existence of a Plurality of Persons within the One Essence of God.' In the course of a summary of the Bible narratives of these Appearances, which, naturally, points almost irresistibly to the earlier view about them, he writes, with especial reference to the three Appearances of the *Angel of the* LORD in the Book of Judges, 'We are scarcely sensible of the action of a created personality, so completely is the language and bearing that of the higher nature present in the Angel.' Yet, on the question 'Who was this Angel?,' while admitting as 'beyond dispute' that 'the earliest Fathers answer with general unanimity that he was the Word or Son of God Himself,' and that their view 'has been more generally advocated by English divines,' he thinks that the Augustinian interpretation, though 'not unaccompanied by considerable difficulties when we apply it to the sacred text,' yet 'certainly seems to relieve us of greater embarrassments than any which it creates.' He describes the 'general doctrine' of St. Augustine to be, 'that the Theophanies were not direct appearances of a Person in the Godhead, but Self-manifestations of God through a created being.' But this, which, as we have seen, was also the 'doctrine' of the post-Christian Jewish Commentators, is, obviously, no help whatever towards the proof either of a Plurality of Persons within the Divine Essence, or of the Incarnation of the Second Person. An Uni-personal God could manifest Himself 'through a created being,' angel or man; and the Mussulman, or the Unitarian, might say that He did so manifest Himself in Jesus. The Augustinian view, in that it expressly does not restrict them to being manifestations of *the Second Person* 'through a created being,' really detaches them from all 'relation to the doctrine of our Lord's Divinity;' for it detaches them from all ascertained specific relation to Him whatever, whether as God or as Man; and so, at the same time, destroys altogether their character as 'anticipations of a coming Incarnation.' *Amicus Augustinus, sed magis amica veritas.* We may not call any man 'master' upon earth.

Dean Payne Smith, of Canterbury, in an Excursus to *Genesis*, in the recently published First Vol. of Bishop Ellicott's *O. T.*

Commentary for English Readers, wavers in his view, omitting to notice that he, whoever he be, who is introduced as pre-eminently *THE Angel of the LORD*, is always one and the same. He seems to think that, while, sometimes, the 'manifestation of Deity was so high' that 'we may fearlessly connect this angel with our blessed Lord, called "the angel of the covenant" in Mal. iii. 1,' yet, 'generally it was created angels who were the medium of communication between God and man.' But if there be One only who is *THE Angel of the LORD*, then what he is in the instances where his identification with a Divine Person is so evident that it must be admitted, that he is in all instances. And is there not really a sufficient intimation of his identity *in every instance?*

I close this Note with a passage from a valuable work which is not, I fear, so widely known as it deserves to be among students of Theology, Steward's *Mediatorial Sovereignty* (2 vols. 8vo., Clark, Edinburgh, 1863), Part I. chap. iv. p. 113.

'The Angel must be accounted God, in whatever way we may explain this; or the Scriptures not only teach falsehood but blasphemy. Nor can the Socinian hypothesis that the Angel signifies no more than some sensible form of appearance but without *personality*, or, at most, but a temporary one; or even the Arian hypothesis that the Angel was a real person, and a very glorious one, though not God, relieve these texts of such imputations. For, on the former showing, the Angel was no more entitled to put himself forth and to speak *as if he were God*, than any image, or thing whatsoever, because employed as a *medium* of communication. Here the medium is not *the person employing it*, and therefore cannot be represented to be that person consistently with truth, and without teaching us that we may regard as God that which is not God; and may, therefore, pay worship on this principle of *representation* to that which is not God, as if it were God Himself, which is the very essence of idolatry. . . . Nor does the Arian hypothesis which ascribes the highest creature rank to the Angel, go any further toward a just exposition than the former. It is true, it is more plausible in one respect than the other because it allows a substantial per-

sonality to the Angel, but it halts altogether when it professes to explain to us why this Angel is called God, and speaks and acts as if he were God. By allowing personality proper, therefore, it is driven to admit Divinity in an *improper*, and therefore, in a false sense as ascribed to the Angel, which amounts to an imputation on the veracity of Scripture, and a sanction to idolatry, though by a more plausible path than the other . . . . It remains, then, that the grand initial oracle of Revelation is the true key to this mysterious appellation, "the Angel of the Lord"—namely, the plurality of persons in the Divine Nature, the very *unity* of which not only admits but requires such distinctions as this appellation implies. Their essential relations as *Triune* give rise to an order of agency and outgoing strictly conformable to, and in effect, expository of them, since all things are designed to manifest God to His creatures, and to glorify Him *as He is*. Hence, we can understand how the term Angel as well as the term Word may distinguish a person truly God, though these cannot be applicable to each person of the Godhead indiscriminately. He whose Angel this divine Person is, must be supreme on the ground of *personal priority* to Him who is His Angel; and this order, therefore, cannot be arbitrary and invertible. This fact becomes fully manifest when the New Testament statements on this point are applied to elucidate the more vague and general statements of the Old. In them, *personal relations* are brought out, not only as consistent with the Unity, but as of its very essence. . . . . Now this shows us at once, why the term Angel is used to denote the *Mediating Deity:* it belongs to Him as "the head of all principality and power." He is the Angel or Envoy, who is not only the head of a whole host of these "ministering spirits," but in a very peculiar sense the *Minister of God on behalf of the world.* It is His ministry that gives rise to every other, and that ordains and sets all these in motion. It is the vinculum or bond between "Him whom no man hath seen, nor can see," and the creatures made like Him, and to be restored to Him, by Him who is "become one of us."

'Thus, we see that Angel implies the position of a Mediator

and all the prerogatives and works proper to Him, while it has this advantage over the term Word, that it is more strongly *personal*. It cannot be resolved into personification. . . . . It is also worth notice, that the passage in which the first mention occurs of " the angel of the Lord " is in the chapter immediately following the one opening with the first mention of the " Word of the Lord " in a sense undoubtedly personal, as if this collation of the terms Word and Angel were meant to form together *an outset in the career of mediatorial personality, which from this point onward acquires increasing variety and fulness of expression;* while the evidence before adduced is in proof that the functions any more than the office of the Mediator did not take date from this point, but connected the manifestations now referred to with the earliest times. It is but distinct *personal development* that now occurs; a fact which supposes *official* pre-existence just as certainly as it does a personal one, and in entire keeping with th› *germinant* principle inherent in all the divine counsels and works, of which the history of Creation itself supplies a great example.'

I thankfully add here a passage from a precious little volume which I did not see until after these Lectures were delivered, Archbishop Trench of Dublin's *Five Cambridge University Sermons* of Nov. 1856 (Macmillan). It is indeed a passage which covers more than the point immediately before us in this Note; but my readers will only value it the more on that account. It does indeed indicate, if it may be permitted to me to say so, a worthy grasp at once of the grandeur of the Christian Faith, and of the lines which the English Theology of the future, and especially its Apologetic, should follow. It is from the First Sermon, *On Christ the Only Begotten*, p. 9.

'If we would be delivered from these dangers, and re-assert for that which is the queen-science of all, her rightful dominion over the hearts and spirits of men, we must learn to fall back more on those transcendant truths of which the prologue of St. John is full—to meditate on them more fully and more frequently—to bring them into greater prominence for ourselves

and for others—to believe that it was not for nothing that this Scripture, or the first chapter of Colossians, was written. We must learn to connect our Lord's manifestation in the flesh, not indeed less with all which followed it, his death, his resurrection, his ascension, his glorified sitting at the right hand of the Majesty on high; but to connect it more with that which preceded, his eternal generation, the glory which He had with the Father before the world was, the creation of all worlds by Him, and above all, of man, not merely *by* Him, but *in* Him, and *for* Him, and *to* Him; and this so really, that even had there been no Fall and Incarnation, a coming forth on his part, as at once the root and perfect flower of our nature, would probably not the less have been.

'It behoves us, indeed, to speak with hesitation and modesty on a matter like this. Had there been no Fall, the conditions under which that transcendant manifestation of love and of honour done to man must have taken place, would of course have been infinitely different from those under which the Eternal Son did actually exchange the form of God for the form of a servant, and become obedient unto death, even the death of the cross. Those conditions, more glorious seemingly, would have been less glorious in reality, for they would have lacked the glory of suffering, the unfathomable wonder of that infinite self-denial which stooped to the fallen and the guilty, and shared the miseries of the one and the penalties of the other. But the thing itself, we may reverently believe, would not the less have been. They only re-affirm what has been the conviction of many theologians in all times, who are persuaded that the headship of the race of man would have pertained to Him not the less, to whom all headship of men or of angels rightly appertains; all things in heaven and in earth being recapitulated in Him; since only in this recapitulation could the race of Adam have attained the end of its creation, the place among the families of God, for which from the first it was designed.

'In this view, the taking on Himself of our flesh by the Eternal Word was no makeshift, to meet a mighty, yet still a particular emergent, need; a need which, conceding the liberty

of man's will and that it was possible for him to have continued in his first state of obedience, might never have occurred. It was not a mere result and reparation of the Fall, such an act as, except for that, would never have been; but lay bedded at a far deeper depth in the counsels of God for the glory of his Son, and the exaltation of that race formed in his image and his likeness. For against those who regard the Incarnation as an arbitrary, or as merely an historic event, and not an ideal one as well, we may well urge this weighty consideration, that the Son of God did not in and after his ascension strip off this human nature again; He did not regard his humanity as a robe, to be worn for a while, and then laid aside; the convenient form of his manifestation, so long as He was conversing with men upon earth, but the fitness of which had with that conversation passed away. So far from this, we know on the contrary that He assumed our nature for ever, married it to Himself, glorified it with his own glory, carried it as the form of his eternal subsistence into the world of angels, before the presence of his Father. Had there been anything accidental here, had the assumption of our nature been an afterthought (I speak as a man), this marriage of the Son of God with that nature could scarcely be conceived. He could hardly have so taken it—taken it, that is, for ever—unless it had possessed an ideal as well as an historic fitness; unless pre-established harmonies had existed, such harmonies as only a divine intention could have brought about between the one and the other.

'What those pre-established harmonies were, the words of the heathen poet, but words adopted and made his own by the Christian Apostle, declare—"For we are all his offspring;" words, be it remembered, not addressed to the regenerate, and on the ground of their regeneration, but addressed by St. Paul to his heathen listeners at Athens. Children of this world, children of wrath, as all or nearly all of those listeners may well have been when he addressed them, he yet did not fear to bring them back to their divine original, to remind them of the ideal heights and primeval destinies of man—all forfeited in Adam, and now won back and recovered in Christ; but which yet had been only re-

coverable, because they were a portion of man's original inheritance; because in the fact that man was God's offspring, or God's race, the possibility lay that One should come forth from God, He too God's Son from eternity, fulfilling this name to the uttermost; who should place his shoulders under the mighty ruin of our race, should arrest its fall, and so vindicate his right to exclaim, "The earth and its inhabiters are dissolved. I bear up the pillars thereof." It seems to me, therefore, that in discoursing of the Word made flesh, we may fitly, as regards the redeemed, carry back our thoughts to that creation of man in God's image and likeness, which alone rendered an Incarnation possible. We may fitly also, as respects the Redeemer, declare that we regard that but as one step, the last indeed, and most glorious one, of his manifestation, that He who so manifested Himself then, had been manifesting Himself from the beginning of the world; and not of our world only; for the Apostle speaks of another and a higher world in these words, "When He bringeth in the First Begotten in the world He saith, And let the angels of God worship Him." But yet in our world also we may affirm that He had been manifesting Himself long before, patriarch and prophet walking in his light, encountering Him, as He, the Angel of the Covenant, the Captain of the Lord's Host, preluded his Incarnation by transient assumptions of a human form. Yea, every spark of higher life which was not trodden out in heathendom, we have a right, resting on this Scripture, to declare that it was He who kept it alive, that this light shining in men's darkness, was *his* light, his unextinguished and inextinguishable witness in the hearts and consciences of men.'

Note VIII. § 89.

The inseparable Co-inherence of the Three Divine Persons.

This truth is a necessary part of the essential conception of the Co-equal Trinity of Persons in the One Divine Essence. It follows from the idea of the Infinity which belongs to the Supreme Spirit, both in Person and in Essence. Infinities cannot be mutually exclusive; but must necessarily coincide

and interpenetrate each other. Exclusion implies limitation; which is foreign to the Divine Nature. So Bishop Bull says, *Def. Fid. Nic.* II. ix. 23, that the Three Divine Persons 'intimately cohere together and are conjoined One with Another; and thus that they exist One in the Other, and, so to speak, mutually run into and penetrate Each Other, by a certain ineffable περιχώρησις, which the Schoolmen call *circuminsessio*.' The lowest and nearest form of the thought is that by which the Three are necessarily conceived of as equally locally present everywhere. Above that is the thought of their moral unity of Will, and, consequently, of Operation. But the thought of Their indivisible and inseparable Unity, *as They are absolutely and in themselves*, in the senses alike of Existence, Presence, and Operation, is quite consistent with the thought of a special manifestation, *relatively to us*, of One Person (i. e. the Second) more than the Others, whether in presence or in operation; or, if the expression be preferred, a special manifestation of the Godhead, in presence and in operation, *through* the Second Person, Whose function it is, as the Image of God, to reveal and to exhibit God to the creature. St. Hilar. Pictav. *De Trinitate*, VIII. 51 (*Migne*, 273), says the Father 'videtur in viso, operatur in operante, loquitur in loquente,' i. e. in the Son. See also a fine passage in St. Augustine, *De Trinitate*, II. v. 9, on the Una voluntas Patris et Filii et inseparabilis operatio, and the consequent share of the Son in His own Mission and Incarnation. See also *ibid.* x. 18. The classical passage in English theology on the περιχώρησις is that with which Bishop Bull closes his great work in *Defence of the Nicene Faith*, Book IV. ch. iv. § 9–14.

NOTE IX. § 93.

The title ADONAI belongs especially to the Son.

There is much that is valuable on this point in the *Commentary upon the Apostles' Creed* by Dr. Thomas Jackson, Dean of Peterborough, 1639; see Bk. VII. ch. xxxvi. § 3–7: 'That this name *Adonai* is so peculiar to the Son of God as ὁ Λόγος is, I dare not affirm: for ὁ Λόγος doth nowhere, to my remembrance,

denote any other Person in the blessed Trinity besides the Son, whereas the name *Adonai* is an expression which many times refers unto the Trinity or Divine nature. . . . But in many passages of the Old Testament both names are expressed according to their proper consonants. And in all these places the name *Adonai* refers only to the Son, as the name of four letters denotes the Father. As in Ps. cx. 1. . . . I durst not have been so bold as to have gathered this general rule from my own observation, unless I had found it excellently observed and proved at large by Petrus Faber, in his Dodecamenon, cap. 8.' On *Joshua* vii. 7 he (*ibid.*) quotes Masius, *Comment. in Josuam*, as follows: 'Joshua calls God by two names . . . *Adonai*, *Jehovah*. The former setteth out God's ruling power, the latter hath respect to God's essence. . . . Seeing *Adonai* hath an eye to God's ruling power, it agrees manifestly to the Son, and represents him to us, by whom as God the Father made the world, so he ruleth it. In this point the diviner sort of Hebrew authors (diviniores Hebraeorum philosophi), called *cabalists*, assent to, as when they teach that the name *Adonai* is as it were the key by which entrance is opened to God Jehovah; that is, to God, as it were hid in His own essence; and that it is the treasure in which these things bestowed on us by Jehovah are all deposited; and that moreover it denoteth the great Steward (oeconomon illum magnum) who disposeth of all, and nourisheth and quickeneth all things under Jehovah; and finally, that no man can approach near Jehovah but by Adonai, because there is no other way or course at all to come to him; and that therefore the Church thus begins her holy prayers: "Adonai," that is, "Lord, open my lips, and my mouth shall shew forth thy praise." These and such-like passages are extant in the book entitled "The Gate of Light," and in the book called שם המפרש, that is, "The Name explicated."'

Again, Book XI. ch. vii.: 'The name *Jehovah*, which is usually rendered Κύριος, *Dominus*, or *Lord* [LORD], is alike common to every person in the holy Trinity, as expressing the nature of the Godhead—*he that is being itself;* howbeit, even this name is sometimes in peculiar sort attributed unto Christ. But that

Christ, or the Son of God, is in these places personally meant, this must be gathered from the subject, or special circumstances of the matter, not from the name or title itself. But the name *Adonai*, which properly signifies *lord* or *king*, as βασιλεύς in Greek doth (implying as much as the *pillar*, or *foundation of the people*), is the peculiar title of the Son of God, or of God incarnate. And for attributing this title unto Christ as his peculiar, the apostle St. Paul had a good warrant out of the prophetical writings, especially the Psalms. . . . This title of *Lord—Adonai*—is used most frequently in those psalms which contain the most pregnant prophecies of Christ or the Messias' exaltation. [Jackson then refers to *Psalms* ii, xlv, cx, lvii, cviii, and proceeds]. These fundamental points of faith are clear from this collation of Scripture: first, That *Adonai*, or *Lord*, was the known title of the Messias, whom the Jews expected in our Saviour's time; and this was the reason that the Pharisees had not a word to answer or rejoin unto our Saviour when he avouched that the Messias was to be the Son of God, because *David in spirit called him* (*Adonai*) *Lord*. Matt. xxii. 45. The second, That he that was *Adonai*, or the Messias, was likewise *Jehovah*, truly God, because David did not in spirit only call him *Lord*, but did in spirit worship him as his Lord and God, with the best sacrifice that he could devise, as appears from psalm lvii. 8.'

On *Malachi* iii. 1 Dr. Pusey writes: 'He Who should come was *the Lord*, again Almighty God, since, in usage too, none else is called "*the* Lord," as none else can be;' and notes that Malachi's phrase הָאָדוֹן is elsewhere used only in *Ex.* xxiii. 17; xxxiv. 23; *Isa.* i. 24; iii. 1; x. 16, 33; xix. 4; which passages see, for their decisive identification of הָאָדוֹן with *Jehovah of Hosts*, the *God of Israel*.

NOTE X. § 157.

Christ gave His great Commission to the Church as a whole.

A considerable volume might be written on the unhappy practical results that have followed, in the long history of the

Church, from misrenderings of important words and phrases in Holy Scripture—such e. g. as the '*Ipsa* conteret caput tuum' of *Gen.* iii. 15, or the 'one *fold*' (*Vulg.* unum ovile) of *St. John* x. 16—and from misconceptions of important passages or incidents which, taken up and repeated by one writer after another without examination, have given currency to theories and doctrines unbalanced and defective if not erroneous. Of this last kind is the very general failure not only to insist on but even to perceive the sufficiently evident and certainly not unimportant fact that the great words of the Easter-Night Commission (*St. John* xx. 21), *As My Father hath sent Me, even so send I you . . . Receive ye the Holy Ghost: Whosesoever sins ye remit,* &c., were spoken, not to the Apostles only, but to the then Church collectively, as a corporate whole, the Body of Christ. The following facts bearing upon the right appreciation of this point must be carefully observed:—

1. The similar language first uttered to St. Peter, *St. Matt.* xvi. 18, as the then representative and nucleus of the Church that was to be, the rock on which it was to be built (for such is the plain natural sense of our Lord's allusion to the name He had Himself given him), had been repeated (*St. Matt.* xviii. 17), and with renewed promise, to the Church collective. To have restricted it, when used on the third occasion, to the Apostles only, would have been a retrograde step. The Power of the Keys was, in fulfilment of the two previous promises—observe the future tenses in *St. Matt.* xvi. and xviii.—now, the first moment it was possible, actually vested in the Body, for exercise by the Body through its duly appointed and recognised organs and officers.

2. *St. Luke* xxiv. 33 &c. and *St. John* xx. 19 &c. unquestionably refer to the same occasion, viz. the *first* meeting of the assembled disciples after the Crucifixion, the meeting on the Easter-Night. In describing those who were present, St. John uses the general term *disciples*, including, of course, by implication the Apostles in his special note that the one absentee was Thomas. St. Luke expressly says that the company *gathered together*, to which the two returning from Emmaus joined

themselves, was *the eleven*, AND THEM THAT WERE WITH THEM.

3. The post-Ascension meeting, *Acts* i. 13, &c., in the upper room, probably the *large upper room furnished* which was the scene of the Last Supper, and, very possibly, was in the house of Mary, the mother of John Mark and sister of Joses and Barnabas, is expressly stated to have been a collective meeting. And, under the guidance of St. Peter, it performed a very solemn corporate act in the election of St. Matthias, such as it could hardly have done save by virtue of the Commission of *St. John* xx. 21.

4. A close study of the passage, (the connection of which is impaired by the break between the first and second chapters of the Acts,) and especially of the Greek of *Acts* i. 13, 14, 15, and ii. 1, points irresistibly to the conclusion that the Pentecostal Gift also was bestowed on the Church as a whole, and not on the Apostles exclusively. 'There is the same emphatic statement, in almost the same words, of the *assembling of all, with one accord, in one and the same place*, in the account of the Pentecostal meeting as there is in that of the post-Ascension meeting. It is certainly more natural to understand the emphatic *all* of the first verse of the second chapter, of the larger number, the *hundred and twenty* at least, whose constituent elements, so representative in character, had been specially enumerated a few verses before, than to restrict it to the twelve Apostles only.

'Again; If the Church as a whole, the original body of the first believers, did not receive the Holy Spirit on the Easter-night and at Pentecost, but the Apostles only, when did they receive it? Though doubtless baptized with the preliminary baptism of John *unto repentance*, it does not appear that they ever received Christian Baptism, as did the three thousand who were *added*, not to the Apostles, but *to the Church*, after St. Peter's sermon. There is absolutely no indication of the exclusive bestowal of the Baptism *with the Holy Ghost and with fire* on the Apostles only, and its subsequent bestowal, by, through, or from them, on the rest of the first believers; but, on the

contrary, every indication of their having received the Gift at one and the same time. The idea of such a distinction would probably not have occurred to the first or second generation of believers. It is altogether a later growth; natural indeed, because the Gift, originally bestowed on the Body, was, as the Church grew, bestowed on new converts, through Baptism and Confirmation, by the authorized officers of the Body; that is, by the Body, or, more exactly, by the Head and the Body acting as one indivisible organism, through the organs of the Body.

'A yet further argument, and one (it would seem) of some force, may be drawn from the consideration that there would have been somewhat of inappropriateness, to say the least, in St. Peter's quotation of the prophecy by Joel of the great distinctive blessing of the New Covenant as then and there, incipiently, fulfilled, if a passage which promises an outpouring *upon all flesh . . . sons and daughters . . . young men and old men . . . servants and handmaidens*, had been realized only in the persons of the Twelve. What assurance would a gift limited to the officers of the Church have given to others, as yet outsiders, that they also, upon repentance and Baptism, might *receive the Gift of the Holy Ghost?* Or what meaning, upon the narrower exposition, can we attach to the words, *For the Promise*—i. e. the Promised Gift—(compare the Greek of *Acts* ii. 39 with that of i. 4, and the 'Tu rite Promissum Patris' of the *Veni Creator*)—*is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call?*

'Moreover, it is to be noticed, whatever it may be worth, that the languages miraculously spoken were certainly more than twelve in number. We must suppose, surely, that what actually took place was not an unmeaning display of miraculous powers in unintelligible speech, but that various groups, of men of various languages among the multitudes who thronged the Holy City and the Temple at a great festival, found themselves severally addressed *in their own tongues wherein they were born*, by one or more of these Galilæan Christians who spoke to them *the wonderful works of God* in the Death and Resurrection and Ascension of the Christ, which stupendous facts, with the

talk about which the whole city would be ringing, were attested by the miracle before them.

'And, lastly, to mention another point in the same line with our present argument; after the first touch of persecution, when Peter and John had been *put in hold* for a night, and brought up next morning before the Sanhedrim, we read (*Acts* iv.) that *being let go they went to their own company, and reported all that the chief priests and elders had said unto them*, and that they, when they heard that, *lifted up their voice to God with one accord, and prayed* that prayer to which was vouchsafed an almost second Pentecost, so that *the place was shaken wherein they were gathered together, and they were all filled with the Holy Ghost, and they spake the Word of God with boldness. And the multitude of them that believed were of one heart and soul.* This again does not read as if the company assembled were only the remaining ten Apostles.

'We conclude then that the great endowments of the Lord's abiding Presence and the indwelling Life of His inbreathed Spirit were bestowed, not on the Apostles only, not on the Apostles first, and through them on the Body, but at once on the whole Church as a Body, and on the Apostles in and with, and as part, albeit the most highly organised and vital part, of the Body mystical of the Christ.' (From a Sermon, by the present writer, as Select Preacher, before the University of Oxford, Oct. 23, 1881.)

NOTE XI. § 171.

The 'great city,' the 'Babylon,' of the Apocalypse was Jerusalem.

I confess it has long seemed to me, as an independent but earnest student of the Apocalypse—the very absurdities written about which create a deeper interest in it, and a stronger desire to revindicate its own plain and direct but very solemn and awful meaning—that it is demonstrable, from the Book itself, that the *great city* so repeatedly spoken of, and identified with the Harlot Woman, is none other than the old, the earthly, the apostate,

the doomed Jerusalem of A.D. 30–70, and not Rome Pagan at all; and only Rome Papal by secondary and analogical application, such as may have touched, and may yet touch, in very varying degrees of intensity, but in every case with very solemn reality, the Christian Church of very various ages and countries. The scanty limits of a note preclude a full treatment of the question; but I would ask the candid student to consider the following points, in the light especially of the now very generally accepted earlier date of the Apocalypse, and of its contemporaneousness (speaking generally) with the Epistles of St. James, St. Peter, and to the Hebrews.

Two 'cities,' and two only, are spoken of and sharply contrasted in the Apocalypse, the old Jerusalem and the new[1].

[1] Καινή, not νέα, like οὐρανὸς καινὸς καὶ γῆ καινή, implying the contrast, not of juxtaposition, but of related, i. e. continuous succession and substitution, the old being removed and transfigured into the new. If the *new city* was a Jerusalem, the word καινός really carries within it the proof that the old was a Jerusalem also. See Trench, *N. T. Synonyms, Second Series.* The organic vital connection between the old, which was dissolved and perished, lay in the believing *remnant,* the ἐκλογή, the ἀπαρχή, the *Hundred and Forty-four Thousand,* who were contributed by the old Jerusalem to the making of that εἰς καινὸς ἄνθρωπος of *Eph.* ii. 15, which is *the Israel of God, Gal.* vi. 16. The same contrast, it should be observed, runs through St. Paul's language in *Gal.* iv. 22–31. It was, in fact, very early familiar to the Christian thought of the first generation. It is at least arguable that ἡ ἐν Βαβυλῶνι συνεκλεκτή of 1 *Pet.* v. 13 is really another example of an early Christian symbolical identification of the city, which they knew to be doomed for its apostasy, with 'Babylon,' as with 'Sodom' and 'Egypt' in *Rev.* xi. 8. The accompanying salutation of Μάρκος ὁ υἱός μου looks like it. Mark's home was at Jerusalem, in that house in which was, very probably, the *large upper room* which was both the scene of the Last Supper and the first rendezvous and headquarters of the Christians, and from which it is very possible St. Peter was actually writing. Even those who (wrongly, as I think) maintain 'Babylon' to be Pagan Rome, admit that its use here is symbolical. But it may be replied with much force to those who maintain that view, that, if so, the destruction of the Apocalyptic Babylon must be an event yet future. Nothing at all comparable to it has ever yet happened to Rome, Pagan or Papal; *it did happen to the Jerusalem of A.D.* 70. I would ask the unprejudiced reader to take notice, in weighing the arguments of writers who maintain that the N. T. Babylon is Rome, that all which have any weight or veri-similitude apply, in the same kind of sense, with much greater force to Jerusalem, and that many which do not suit Rome at all, or only with a twist, suit Jerusalem obviously and naturally. The mistake about the date of the Apocalypse was clearly the first origin of the mistaken interpretation, which we observe early; e. g. Tertullian, Adv. Judaeos, 9: 'Sic et Babylon apud Joannem nostrum Romae urbis figura est, proinde et

The contrast first appears in the message to Philadelphia. It is between them *of the synagogue of Satan, which say they are Jews, and are not,* and *the city of my God, the New Jerusalem,* iii. 9, 12.

The old 'city' is first mentioned in xi. 2, where the epithet *τὴν ἁγίαν* and the mention of the Temple combine to identify it with the old Jerusalem. In xi. 8 it is called *ἡ πόλις ἡ μεγάλη,* and is again distinctly identified with Jerusalem by the addition *which spiritually is called Sodom and Egypt, where also their Lord was crucified.* In eight other places *the great city* is spoken of, viz. xiv. 8; xvi. 19; xvii. 18; xviii. 10, 16, 18, 19, 21. The epithet *ἡ μεγάλη,* in fact, becomes specific and distinctive, and very evidently applies only to one and the same city throughout. A close examination will show that there is really no doubt of this. But in xiv. 8, the anticipatory announcement of her fall, *the great city* is expressly called *Babylon,* i. e. in the same symbolical sense in which it had before been *spiritually called Sodom and Egypt.* In xvi. 19, while, in respect of the effects of the earthquake it is, by separate mention, contrasted with *the cities of the Gentiles*—a contrast which points to Jerusalem—it is again expressly identified with Babylon. In xvii. 5, the name of the Harlot is *Babylon the great.* Here the epithet *ἡ μεγάλη* identifies her with *ἡ πόλις ἡ μεγάλη* of xi. 8, etc. We can hardly doubt the reference to Isa. i. 21, *How is the faithful city become an harlot! It was full of judgment; Righteousness lodged in it; but now murderers,* any more than the reference in xi. 8 to Isa. i.

magnae et regno superbae et sanctorum debellatricis.' But the early history of the Apocalypse is obscure. It served, no doubt, its immediate purpose; but it had no wide circulation in the early church. When it became more generally known it was, at first, received with hesitation. By the time it was generally known and acknowledged, its original purpose had been wholly served, and then practically forgotten, in the clean sweep made of the old Jerusalem. Another great persecuting city had, by that time, fully declared its hostility to Christ and His Church; and Pagan Rome and its world-wide power was, to Christians of the second and third century, 'l'ennemi.' What more natural than that, when the Apocalypse came into their hands, they should apply it to Rome and read in it the assurance of Christ's ultimate and complete victory? And they were right, in a sense, in so doing; and only wrong in not knowing, or not realising, that there had been already a decisive and infinitely important fulfilment.

10. The biblical fitness of the epithet to the spiritual fornication and adultery of that *evil and adulterous generation* cannot be doubted. The sin described was one of which no pagan city, only one which had once been the chosen of the Lord, could really be guilty. But it was very distinctly the sin of that old Jerusalem with which the New Jerusalem is contrasted as *the Bride, the Lamb's wife*[1]. Xvii. 18 again identifies the Harlot Babylon with ἡ πόλις ἡ μεγάλη; and, again, xviii. 2, 10, 16, 19, 20, 21. The common epithet, ἡ μεγάλη, thus so emphatically repeated, really binds together in absolute identity the earthly Jerusalem and the Apocalyptic Babylon. The additional epithet of xviii. 10, ἡ πόλις ἡ ἰσχυρά (not *mighty,* but *strong*), was singularly applicable to Jerusalem, as Titus and his legions found to their cost.

How is it that this identification, which clears away innumerable difficulties and supplies the real key to the meaning of the Book, has been so generally overlooked? Probably from two principal causes. 1. The Harlot's being seated upon the scarlet-coloured, seven-headed Beast (xvii. 3), or upon the seven mountains, xvii. 9. For the Beast of xiii. 1 is the then pagan world-power, the Roman Empire, really animated and worked by the Dragon, the *Prince of the World* (*St. John* xii. 30 and xiv. 30, where see Westcott in *Speaker's Commentary*), and upheld by the other, the two horned lamb-like Beast of xiii. 11, i. e. the false idolatrous religion of Paganism, which then insisted on the worship of the Emperor, the embodiment of the Beast, an insistance which made martyrs both among Jews and Christians. 2. The greatness and splendour of the Babylon described, and her world-wide relations and influence.

As to 1: Her being seated upon the Beast indicates a relation certainly, i. e. of being really supported, not by God, but by the world-power. The base apostate worldly Judaism of that period, especially of the Jewish kinglets, and the dominant parties, whether courtly Herodians, popular Pharisees, or Sadducæan High Priests, really did rest upon, depended, for its very exist-

[1] Compare *Isa.* lvii. 8; *Jerem.* ii. 2, 20; iii. throughout; iv. 30; xi. 15; and xiii. 27: also *Ezekiel,* chs. xvi, xxii, xxiii, and xxiv, throughout.

ence in power and supremacy upon the Roman world-power. And they knew it; and the Romans knew it, and despised them accordingly. But this relation points, at the same time, *to distinctness, not to identity;* and passed easily into that relation of hostility (xvii. 16) by which *the ten horns, and the beast, hated the harlot, and made her desolate and naked, and ate her flesh, and burned her utterly with fire, when God put it in their hearts to do his mind . . until the words of God* (*Levit.* xxvi., *Deut.* xxviii., *St. Matt.* xxiv.) *should be fulfilled.*

As to 2: (*a*) The great harlot sat (xvii. 1) *upon many waters*, i. e. (15) *peoples, and multitudes, and nations, and tongues.* So, through the Jews of the Dispersion then spread through the whole Roman οἰκουμένη and beyond it, Jerusalem and Judaism, did sit, as truly, though not in the same way, as Imperial Rome rested upon and ruled over her subject peoples. See the account of the Day of Pentecost; and Josephus' description of the representative gatherings at the great Jewish Festivals.

(*b*) The harlot is *the great city which holds a royal*, or *queenly, position* (ἡ ἔχουσα βασιλείαν) *over the kings of the earth* (xvii. 18). We have already seen that the one city which in the Apocalypse is called *the great* is identified with Jerusalem. The question here is, Who are intended by οἱ βασιλεῖς τῆς γῆς? In connection with which it should be remarked that the true estimate of the primary purpose and reference of the Apocalypse has probably been very much hindered by the frequent translation of γῆ by 'earth,' where the reference really is the restricted one, to the 'land,' i. e. of Judæa and Palestine. The ordinary reader has been thus thrown far a-field, and has lost the scent altogether. Setting aside the Epistles, in which, from the nature of their subjects and their being addressed to Churches out of Palestine, the usual reference is naturally wider, let any one examine the N. T. usage of the word γῆ in its local or geographical sense, especially in the phrase οἱ βασιλεῖς τῆς γῆς (as, for example, it is exhibited, in a conspectus, in Bruder's ed. of *Schmidt's Concordance*) and the following results will be apparent:—That, in the Gospels and the Apocalypse—leaving out passages in which the frequent contrast of earth with heaven, or the addition of πᾶσα,

ὅλη, or some equivalent phrase, defines the wider use, and suggests the rendering 'earth' or 'world'—the natural, probable, or even certain rendering is usually the restricted one, 'land,' the Land of the Jew[1]. Certainly it seems to me that the

[1] *Matt.* xvii. 25: *Of whom do the kings of the land take tribute?* A reference to the Galilæan Peter's personal knowledge of the usage of the local kings and tetrarchs is more natural than a wider one. *Mat.* xxiv. 30: *Then shall all the tribes of the land mourn* (κόψονται), *and they shall see the Son of Man coming in the clouds of heaven with power and great glory;* compared with *Rev.* i. 17: *Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him, and all the tribes of the land shall mourn* (κόψονται) *because of him;* and with the parent passage, *Zech.* xii. 10–14, which see, especially in Lxx. observing the κόψονται of ver. 10, and the κόψεται ἡ γῆ (here unquestionably the Jews' land) κατὰ φυλὰς φυλάς. But *Matt.* xxiv. 30, especially taken in connection with the Lord's solemn answer to Caiaphas, xxvi. 64, refers to the Lord's coming in His Judgment of Jerusalem. *Matt.* xxvii. 25: πᾶσαν τὴν γῆν, with its parallels, *Mark* xv. 33. *Luke* xxiii. 44, ὅλην τὴν γῆν, of the miraculous darkness at the crucifixion, is surely in the restricted sense, notwithstanding the πᾶσαν and the ὅλην. When St. Mark, a few verses later, wishes to express a wider reference, xvi. 15, his phrase is εἰς τὸν κόσμον ἅπαντα. *Luke* iv. 25, *throughout all the land,* is yet restricted, and so A. V. And xviii. 8, *When the Son of Man cometh shall he find faith on the earth,* might as well, or better, be *in the land.* Certainly it is consistent with the view of this subject taken in these Lectures, that the coming spoken of should be the Lord's Coming in Judgment on Jerusalem. See the preceding verse (and the clear reference to its language in *Rev.* vi. 10; and xxi. 23) *There shall be great distress in the land, and wrath upon this people.* Here the Authorised Version has *land,* for the restriction is unquestionable, the general *distress of the Gentile nations upon the earth* being separately foretold in ver. 26. The unrestricted use is well marked, by πάσης and the context, in ver. 35; for the Lord had passed, at ver. 34, from His immediate subject to its awful future analogue, which is future still. *Acts* iv. 26 is a serviceable passage as to the usage of οἱ βασιλεῖς τῆς γῆς, which it quotes from *Ps.* ii. 1; for, as ver. 27 says, there was in the movement against Jesus just that combination of *the Heathen* with *the People,* and of *the rulers* (like Pontius Pilate) with *the Kings of the land* (Herod), which the Psalm foretells. And it throws light on *Rev.* i. 5: *Jesus Christ . . . the first-born of the dead, and the ruler of the kings of the land.* They had combined against Him, and would not have Him to reign over them, saying, *We have no King but Cæsar*; but His Resurrection (from the sealed and guarded tomb) showed His lordship over them, and over Cæsar; and He had made His believing people to be *Kings and Priests with Him unto His God and Father.* In vi. 15, the reference may well be the restricted one. The manifest allusion to *Isa.* ii. 10–22, and *Hosea* x. 8, looks like it. What sort of men, morally, *the kings of the land were, and the great men, and the rich men, and the chief captains, and the mighty men,* of the Jewish world of A.D. 1–70, we have ample evidence in the New Testament. See especially, besides the passages which refer to the Herods, *Matt.* xxiii. 13–39; *Luke* vi. 24–26; xvi. 14–31; *James* i. 10, 11; ii. 6, 7; iii. 14 to v. 6. The following juxta-position is surely very curiously instructive as to whom the Seer

peculiar phrase *holds a royal position*, describes very naturally the relation of the Jerusalem of that generation to *the kings of the land*. Not one of them was king of her, seated in Jerusalem as in his own capital. That might have been said of Herod the Great, and, in a greatly diminished sense, of the brief nine years' reign of his son and successor Archelaus. But from A. D. 6 Judæa was a Roman province; while yet the usual residence of the Governor at Cæsarea, and the absence of any national king at Jerusalem itself, after the subdivision of the original kingdom of Herod the Great among his sons, the Tetrarchs, who then became *the kings of the land*, combined to give to the stately and splendid city, still the religious centre, not only of the whole *land*, but of the world-scattered race of the Jews, just that quasi-independent and capital character which is indicated by the phrase ἔχουσα βασιλείαν, and which would minister to at once the pride and the advantage of its ruling classes, among whom the High Priest and the Sanhedrim would naturally hold the first place. Milman, *Hist. of the Jews*, writes (Book XII.), 'The Sanhedrim was probably confined to its judicial duties—it was a plenary court of justice, and no more—during the reigns of the later Asmonean princes, and during those of Herod the Great and his

describes as paralysed with fear at the tokens of imminent judgment. History perhaps furnishes few groups more likely to be so affected than that of which Herod Antipas was the centre when he kept his birthday festival in his castle of Machærus.

S. Marc. vi. 21. Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίει τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, κ.τ.λ.

Apoc. vi. 15. Καὶ οἱ βασιλεῖς τῆς γῆς, καὶ οἱ μεγιστᾶνες, καὶ οἱ πλούσιοι, καὶ οἱ χιλίαρχοι, καὶ οἱ δυνατοί, κ.τ.λ.

The peculiar word μεγιστᾶνες occurs nowhere else in the New Testament except in *Rev.* xviii. 23, where it has a consistent and indeed identical meaning. The merchant princes who ministered to and grew rich by the luxury and splendour of the Jerusalem of that epoch may well have been *the great ones of the land*. Perhaps we have a picture of one member of the class in the passage about the rich man and Lazarus, the connection of which with the preceding context can only be that it furnishes an example of the prevailing dishonesty, worldliness, covetousness, and impurity of the upper classes of Jewish society at that date. The level of New Testament usage of such a phrase as οἱ βασιλεῖς τῆς γῆς is illustrated by the circumstance that S. Matthew speaks, ii. 22, of Archelaus *reigning as King* (βασιλεύει) *in the room of his father Herod*, while the Roman authorities never gave him the title of βασιλεύς, but only that of ἐθνάρχης.

son Archelaus. To the despotism of the two latter there was no check, except an appeal to Rome. When Judæa became a Roman province the Sanhedrim either, as is more likely, assumed for the first time, or recovered, its station as a kind of senate or representative body of the nation; possessed itself of such of the subordinate functions of the government as were not actually administered by the Roman procurator; and probably, on account of the frequent changes in the person of the high priest, usurped, in some degree, upon his authority.' These *Rulers of the Jews* were practically enthroned in Jerusalem, and supported by the world-power of the Roman Beast. In them the personified Jerusalem (*Rev.* xviii. 7) *glorified herself, and waxed wanton*, and *said in her heart, I sit a queen, and am no widow* (though the sceptre was departed from Judah), *and shall see no sorrow*. But it was upon them that fell the scathing denunciations of both the Baptist (*St. Matt.* iii., *St. Luke* iii.), and the Christ (*St. Matt.* xii., *St. Luke* xi., *St. Matt.* xxiii). It was their doom the Lord scarcely veiled in the fateful Parables of *St. Matt.* xxi. and xxii. It was their sentence He judicially pronounced at the close of His public teaching, as He left the Temple for the last time, *St. Matt.* xxiii. 35–39. It was the execution of that sentence, within the lifetime of the men before whom He stood, that, in the hearing of the seer of the Apocalypse, He solemnly predicted, in answer to the High Priest's adjuration at His Trial (xxvi. 64).

(*c*) The description in the eighteenth chapter of the wail of the interested classes over the downfall of the harlot city, the lament of the *kings of the land*, and the *merchants of the land*, who *grew rich by her*, and *the shipmasters*, and *mariners, and* as many as gain their *living by the sea*, will not be thought inapplicable to the Jerusalem of A. D. 70 by any one who has tried to realise the grandeur of the city at that epoch as it is pictured in the pages of Josephus, and who thinks of the enormous and far-reaching traffic which the mere necessities of the multitudes of her annual visitors must have created, with the accumulated wealth and luxury to which it must have given rise for those who conducted it. It is not a great mercantile city that is

described. If it were, the description would suit Rome no better than Jerusalem, though it might suit the Corinth, or, still more closely, the Alexandria of the day. It is the description of a city which was a large consumer of both necessaries and luxuries, and a profitable customer to *the merchants of these things;* and it suits Jerusalem exactly.

(*d*) And if it be said (xviii. 3) that *all the Gentiles drank of the wine of the wrath of her fornication*, i. e. (I suppose) were spiritually injured and corrupted by the religious unfaithfulness of the Jewish Church, can it be doubted that the general moral and religious condition of the Jews, then in contact, through their dispersion, with the whole Gentile world, was such as to operate to the serious discredit of religion in the Gentile mind, and to the grievous hindrance of the spread of Christianity among those who ignorantly, but very naturally, confounded it with a Judaism which they had equal reason to hate and to despise? The first offer of the Gospel was made everywhere to the Jews, who might have been everywhere its most effectual missionaries. How they, as a race, rejected it, we know from the Acts of the Apostles. And the deep-lying moral causes of that rejection, the moral sins and defects in consequence of which, combined as they were with a proud, exclusive, fanatical, profession of a true religion, the very *name of God was blasphemed among the Gentiles through them*, we learn from the latter half of St. Paul's second chapter to the Romans. It was an awful failure, after so grand a history, so long and wonderful a providential preparation, in Palestine and beyond it. It is not surprising it should have drawn after it an awful judgment; a judgment felt even to the extremest bounds of that world-wide system of which Jerusalem was the centre.

Another cause which has contributed to the mistaken identification of the Apocalyptic Babylon with Rome has been the exclusive reference of such passages as vi. 9–11; xi. 18; xv. 2–4; xvi. 6; xvii. 6; xviii. 20, 24; xix. 2, to *Christian* martyrs, whereas the reference really is to the saints and martyrs *of the Old Covenant*, the *great cloud of witnesses* (μαρτύρων), the men and women of days long past, *of whom the world was not worthy*,

and whose deeds of faith are celebrated in the eleventh of Hebrews. The passage vi. 9–11 seems clearly to recall our Lord's language in *St. Luke* xviii. 7: *Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily.* The cry for vengeance was a just cry; yet it was of the spirit of the Old Dispensation rather than the New. It was the echo of the dying words of that Zechariah whom, in the days of Joash, *they slew between the altar and the temple, The* LORD *look upon it, and require it* (2 *Chron.* xxiv. 20–22), and to whose martyrdom the Lord specially referred, when, in His parting words of judicial doom, He said to the Jews of His day that *upon them should come all the righteous blood shed upon the earth . . . Verily, I say unto you, All these things shall come upon this generation,* upon that *Jerusalem, which killed the prophets and stoned them that were sent unto her* (*St. Matt.* xxiii. 34, &c.). Different was the spirit of the first martyr of the New Covenant, who, after the example of His Master, prayed for his murderers, *Lord, lay not this sin to their charge.* With the others God *bore long.* Waiting was their trial. They *received not the promise: God having provided some better thing for us, that they without us should not be made perfect.* The grace of perfect charity was a gift of the Holy Spirit (God's *good things*, *St. Matt.* vii. 11, compared with *St. Luke* xi. 13), which gift could not be until after Jesus was glorified (*St. John* vii. 39), for which reason *he that was least in the kingdom of heaven was greater* than the greatest of the saints of old (*St. Matt.* xi. 11). They therefore must wait for their perfecting. Only now were *white robes given unto them*, for they must be washed and made white *in the blood of the Lamb.* And even then it was said unto them that *they should rest yet for a little season, until their fellow-servants also and their brethren*, St. Stephen and St. James and their fellow-sufferers at the hands of Jewish unbelief, *that should be killed as they were, should be fulfilled.* In like manner, in the seven remaining passages given above, in which this special sin of the old Jerusalem is mentioned as drawing down judgment upon her, the reference is certainly to the martyrs of the Old

Covenant, though not always exclusively, but including also, as e. g. in vi. 11, *the martyrs of Jesus,* who, it is to be observed, are separately mentioned in xvii. 6, *I saw the woman drunken with the blood of the saints and of the martyrs of Jesus.* Here the separate mention of the two shows that two distinct classes are intended, and that the primary reference in this and the parallel places is to the Old Testament saints. It is nothing less than astonishing that this should have been so overlooked, see e. g. Alford's note on vi. 11; but the mistake has had a most misleading influence on the interpretation of the Apocalypse. This leading point is made more clear by a close observation of the passage in which the Christian martyrs are plainly spoken of. It is xx. 4: *And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image . . . and they lived, and reigned with Christ a thousand years.* The phrase *I saw the souls* recalls vi. 9, and shows that this is the Christian counterpart of what the seer saw before. But they are not *under the altar*, a phrase which recalls Jewish associations, just as *beheaded*, a word never used in the earlier passages, points distinctly to martyrdom at Roman hands, such as was St. Paul's. On the contrary, they are enthroned with Christ. And the vision is at a markedly later stage of the divine dispensations, after the binding of Satan had introduced the millennial period, the *times of the Gentiles.*

I append a brief analysis of the Apocalypse, as referring in its immediate and primary (but not exclusive) application to Christ's coming in judgment upon the Old Jerusalem and the fallen Church of the Old Covenant.

Ch. iv. describes the scenery and setting of the great Revelation. The first trumpet-voice is probably, see i. 10, that of Jesus. Ὁ Καθήμενος, visible, human in form (v. 7), is the representation of the Eternal Son, but *regarded in His divine nature;* God, but 'God of God.' It is observable that in the Apocalypse the Father is not distinctly mentioned by that personal name, except in i. 6, *His Father* (i. e. of Jesus), and

xiv. 1, *His Father* (i. e. of the Lamb). The Godhead, the One Divine Being, is spoken of throughout as (1) *God*, Θεός, simply; or (2) as *the Lord*, Δεσπότης, once, viz. by the Old Testament martyrs, vi. 10 (compare *Acts* iv. 24, and the only other instances of its use, both expressly of Christ, 2 *Pet.* ii. 1, and *Jude* 4); (3) *the Lord God*, Κύριος ὁ Θεός, xxii. 5, 6; and (4) *the Lord God Almighty*, or *All-ruling*, ὁ Κύριος ὁ Θεὸς ὁ Παντοκράτωρ, in nine places. The Lord Jesus in His human nature is presented separately and distinctly, under the symbolical form of the slain Lamb. The relation of the Man Christ Jesus to the Godhead could be best brought out in this way. The recollection of His visible humanity was at this date fresh in the memory of the Church and of living persons. This wonderful Book, thus presenting Him distinctly in His humanity, yet identifies Him absolutely with *the Lord God*, and exhibits Him worshipped as so identified; observe especially v. 18–14. He is the A and Ω, the Eternal. To bring this out would seem to be one great object of the Book, an underlying link of connection with the fourth Gospel. And naturally, if it was to comfort and support Christ's persecuted and suffering people under and through the awful period of the θλίψις ἡ μεγάλη, which not in Judæa only but everywhere preceded and accompanied the great catastrophe of Judaism.

The twenty-four *elders* are the patriarchs of the Two Covenants.

The four *living creatures* represent the powers of organic animated creature-life.

Ch. v. The *seven-sealed book* is the Apocalypse itself. The *Lamb* is the Saviour in His human nature, worshipped by the elders, the angels, and every creature, as identified with ὁ Καθήμενος.

Chs. vi, vii. The seven seals opened. vi. First seal: The rider on the white horse is Jesus, as King, Conqueror and Judge, cp. xix. 11. Second, third, and fourth seal: the agents and instruments of Judgment, War, Famine, Pestilence. Fifth seal: The cry for vengeance from the Old Testament martyrs, answering to the fourfold *Come* (not *Come and see*) of the four

living creatures. Sixth seal: Signs of judgment immediately imminent, cp. *St. Matt.* xxiv. 29, *St. Luke* xxiii. 30, but suspended for the *gathering together* (*Matt.* xxiv. 31) and sealing of the elect, i. e. the believing remnant from among the Jews, the ἐκλογή of *Rom.* xi. 5, 7, the *first-fruit* (ἀπαρχή) of *Rom.* xi. 16 and *Rev.* xiv. 4. Vii. 9–17 is a preliminary glimpse, proleptic, after the manner of this Book, of the great Gentile Catholic Church, including, ver. 13, the Christian martyrs who *kept coming* (ἐρχόμενοι, 14) out of *the Great Tribulation*, which was then actually going on.

Ch. viii. The Seventh Seal opened discloses the Seven Trumpet Angels, the highest in rank, who *stand* (not *stood*) *before God* (ἑστήκασι, implying permanent place and dignity), of whom Gabriel is one, *St. Luke* i. 19. The Trumpets, chs. viii–xi, disclose in order the process and method of Judgment, as the Vials the actual execution. The first four Trumpets should be closely compared with the corresponding Vials, both exhibiting plagues on land, sea, waters, and celestial luminaries.

Ch. ix. The Three Woes, introduced by the last three Trumpets. The First Woe (fifth Trumpet), the army of Locusts from the Abyss, under their king, Abaddon, the angel of the Abyss. The Second Woe (sixth Trumpet), the loosing of the four angels from the river Euphrates, with their army of horsemen. The fifth and sixth Trumpets seem to be closely connected, and to announce (perhaps) the mustering of the hosts of Rome, the instruments of judgment.

Ch. x. The Preparation for the Seventh Trumpet, which will announce the Final Woe or actual consummation of Judgment. The Mighty Angel of x. 1, Who is almost certainly the Son of God (cp. i. 15, 16, and the *Man clothed in linen* of *Dan.* x. and xii.), announces, ver. 6, that *there shall be delay no longer*, but that, on the sounding of the seventh Trumpet, *the mystery of God should be finished*, as *declared to his servants the prophets.*

Ch. xi. 1–14. The Episode of the Two Witnesses: scene, Jerusalem. I have no theory as to whom we are to understand by the Two Witnesses. They are described in language which recalls at once Joshua and Zerubbabel in the Book of Zechariah,

and Moses and Elijah of elder days. The reference is, apparently, to eminent witnesses for Christ within the doomed city during the dark period of its final agony. It would seem very probable that St. James the Just, the ἀδελφοθεός, the first Bishop of Jerusalem and writer of the Epistle, who was martyred in Jerusalem in 69, was one. The other has been thought to be St. Peter.

Ch. xii. The Sun-clothed Woman (cp. Joseph's Dream, *Gen.* xxxvii. 9), is the Ancient Church of Israel regarded as faithful, the Mother of the Messiah, her royal *Man-Child*, Whom the devil, acting through Herod the Great, seeks to devour. His Incarnation dethrones the devil, who is cast down from heaven to earth, cp. *Luke* x. 18; *John* xii. 31. But for a short while, i. e. up to his millennial confinement in the Abyss, he *has great wrath*, and causes much misery on earth, especially during the θλίψις ἡ μεγάλη (*Matt.* xxiv. 21; *Mark* xiii. 19; *Luke* xxi. 23; xxiii. 29). He persecutes the woman and the faithful remnant (*Rev.* xii. 13–17); but a place of refuge was prepared (6 and 14, compared with *Matt.* xxiv. 15, &c.) and the Christians escaped, as we know, from the beleaguered city to Pella.

Ch. xiii. The Beast, who, like the Dragon, has seven heads and ten horns, is the then world-power, imperial Rome, seen also in vision by *Daniel*, ch. vii. It combines the features of the preceding world-powers, the Macedonian, the Medo-Persian, and the Babylonian, the Leopard, the Bear, and the Lion. Its invisible animating power is the devil, ver. 2. It persecutes both Jews and Christians. The two-horned lamb-like Beast, ver. 11, is the false idolatrous religion of Paganism, the *false prophet* of xvi. 13; xix. 20; xx. 10. It enforces, on Jews and Christians, the worship of the emperor and his image, as the impersonation of the Beast. The number of the Beast, 666, is the numerical value of the Hebrew letters of CAESAR NERO.

Ch. xiv. The contrasted Vision of the Heavenly Power, the Lamb and His company stationed on Mount Sion. The announcement of the fall of Babylon in ver. 8 is proleptic, anticipatory of ch. xviii. So also the visions of Judgment, the Harvest, 14–16, and the Vintage, 17–20, are anticipatory.

Chs. xv, xvi. The Seven Vials, the actual execution of Judgment.

Ch. xv. The Vision of the Blessedness of the Martyrs, whose number being now fulfilled the time of vengeance was come.

Ch. xvi. The Wrath of God actually poured forth upon the land; the Seven Vials answering to the Seven Trumpets, each to each. Ver. 13 reveals in close conjunction the rival trinity of evil, the Dragon, the Beast, and the false Prophet: i. e. (1) the unseen animating spirit of evil in the background; (2) his visible manifestation, and instrument and embodiment; and (3) the bad moral and spiritual influence proceeding from them, and seducing men to the worship of the evil one. Verses 14–16 are proleptic, and anticipatory of xix. 17–19, and xx. 8, 9.

Chs. xvii, xviii. The great Judgment upon Jerusalem described more fully.

Ch. xvii. The Vision of Jerusalem as Apostate, the contrast to the Vision of the faithful Israel as *the Sun-clothed Woman* of ch. xii. She sits upon the scarlet Beast, i. e. is upheld by the world-power of Imperial Rome, until it and its subordinate kings, the *ten horns*, turn against her, to fulfil the will of God and *make her desolate*.

Ch. xviii. The Fall of Babylon, in vengeance for the blood of the Saints. Nothing comparable to this has ever happened to any city save the Jerusalem of A.D. 67–70. It has no reference whatever to Pagan Rome, the analogues of whose fall must be sought in the fulfilled Old Testament prophecies against Nineveh, Babylon, and Egypt, the great world-powers of old and oppressors of God's people. It has a proportional analogical reference to the Christian Israel, to Christian nations, churches, cities, whensoever, and so far as, they, or any of them, the Seven Churches of Asia, the Churches of North Africa and the East, of Constantinople, of Rome, or of England, reproduce the sins and faithlessness of the ancient Israel.

Ch. xix. Joy in heaven over the Triumph of Christ, Who re-appears as the conquering rider on the white horse, crowned not now with a *wreath* or *garland*, *στέφανος*, vi. 2, but with *many diadems* (διαδήματα πολλά) xix. 12, *King of kings, and Lord*

of Lords, at the head of the armies of heaven, cp. *Joshua* v. 14. The mention of the Marriage Supper of the Lamb (for which compare the corresponding portion of the Olivet Discourse, *Matt.* xxv. 1–13) and of the contrasted Ar-mageddon *Supper of the great God*, and the accompanying destruction of the Beast and the false Prophet, are both proleptic, the former anticipatory of xxi. 1—xxii. 5, the latter of xx. 8–15.

Ch. xx. The Millennial binding of Satan in the Abyss. On some points in this and the remaining chapters of the Apocalypse, see Notes XII, XV, and XVI, of this Appendix.

Note XII. § 171.

The Millennium, or, The Period of the Binding of Satan.

After his successful temptation of Man, the great *adversary*, ὁ Σατανᾶς, the *old serpent*, the *great red dragon* of *Rev.* xii. 3, the *Devil*, maintained a usurped power over Man and man's world. He had a *kingdom* (*Matt.* xii. 26; *Mark* iii. 24; *Luke* xi. 18; *Rev.* xi. 15), a kingdom of *darkness* (*Col.* i. 13); and was *the ruler of this world* (*John* xii. 31), claiming a power and right of disposal over its kingdoms (*Luke* iv. 7). His agents, the *dæmons*, were the world-rulers of this darkness (*Eph.* vi. 12). His power exercised through them as *his angels* was the *deleyated power* (ἐξουσία) *of darkness* (*Luke* xxii. 53; *Col.* i. 13). As he had *beguiled Eve through his subtilty* (2 *Cor.* xi. 3), so he continued to *deceive* mankind, especially τὰ ἔθνη, the uncovenanted races, the *Gentiles* (*Rev.* xii. 9; xx. 3, 8); lusting after man's worship, through pride and jealousy of God, especially of the Eternal Son; drawing men's offered worship aside to himself and his agents (1 *Cor.* x. 20; *Rev.* ix. 20, comp. *Lev.* xvii. 7; *Deut.* xxxii. 17; *Ps.* cvi. 37), and tempting even the Incarnate Son Himself to worship him.

The Incarnation broke this *power of darkness*, and began the desolation of its kingdom. Not, perhaps, the Incarnation as a mere fact in itself, but the operation of the Incarnate One as soon as He began to act in the power of the Holy Ghost

received at His Baptism (*Luke* iv. 1). There is no sign of the disturbance of Satan's power until after Christ's victory in the hand-to-hand struggle of the Temptation. After that He Who, like his forerunner, made the *good news* of the near approach of *the kingdom of Heaven* the first great subject of His preaching, began to show His power over evil in His miraculous cures, especially of human beings possessed with dæmons. It is in connection with the exercise of this His power by His delegated agents the Seventy that He makes the remarkable statement (*Luke* x. 18), *I beheld Satan as lightning fall from heaven.* By that time some mighty change had taken place in the unseen spiritual realm; the power of evil had received some mighty check. This is alluded to in *Rev.* xii. 7–10 as the *war in heaven*, which, clearly subsequent to the Incarnation and the Birth of *the Man-Child*, resulted in the *casting out* of the devil and his angels from heaven to earth. The effect of this was a specially malicious outburst of evil on earth in the period A.D. 30 to 70, the devil's *short time* of *great wrath* (*Rev.* xii. 12). We may thus account for the prevalence of demoniacal possession, and the other remarkable evils and miseries of that time both among Jews and Gentiles[1], and for *the great Tribulation* (ἡ θλῖψις ἡ μεγάλη, *Matt.* xxiv. 21, 29; *Mark* xiii. 19, 24; *Rev.* i. 9; vii. 14) which so sorely tried the Christians until the Coming of Christ to Judgment in the Destruction of Jerusalem.

Successive blows were dealt at the kingdom of evil as the Work of the Incarnate One progressed. A strong light is thrown upon the struggle by a great saying of our Lord, which is organically connected with the Millennial passage in the Apocalypse. It is given in *Matt.* xii. 22–45 and its parallels, *Mark* iii. 22–27, and *Luke* xi. 14–26. The evil one had been indeed ὁ ἰσχυρός, *the mighty one*, but *the Mightier One*, Ὁ Ἰσχυρότερος, had *come upon him*, and, in a preliminary manner, had *bound him*; not, as yet, so as to prevent his doing evil, e. g. possessing men, but so as signally and manifestly to undo the evil which he did, for the greater glory of God and of His Son. The Millennial Binding, as the result of the completed work of

[1] Compare the remarkable language of Tacitus, *Histories* i. chs. 2, 3.

the Risen, Ascended, Glorified, and Enthroned Christ, is here foreshadowed.

The Saviour's next great utterance, bearing on the forward movement of the awful drama which was being enacted at that critical epoch, is that recorded in *John* xii. 28, &c., as following upon the third utterance of the Father's Voice from heaven, *Now is the judgment* (νῦν κρίσις (*crisis*) ἐστί) *of this world: now shall the prince*, or *ruler*, *of this world be cast out outside: and I* (κἀγώ), *if I be lifted up, will draw all men to myself* (πρὸς ἐμαυτόν, i. e. to Myself), i. e. as the one true King, both of Jews and Gentiles; for He was, in deep inner spiritual reality, to reign gloriously *from the Tree*, even in the moment of His deepest apparent humiliation. But when these words were spoken the casting out, i. e. out of this world as his kingdom and sphere of power, was yet future, ἐκβληθήσεται ἔξω, but imminent. The final struggle, we cannot doubt, was in Gethsemane and on Calvary. Then was *their hour, and the power of darkness* (*Luke* xxii. 53). It was only *through death* that Jesus finally overcame *him that had the power of death, that is, the devil*, and, with the exception only of the brief permitted loosing at the close of the Millennial Period, broke for ever his power over man in life and in death, and over man's world. Thenceforward the *unclean spirit* was exorcised. He was *gone out* of man. The *house* was ready for the good Spirit of God as its legitimate possessor and inhabitant; and into the little band that were ready to receive It, and who were the beginnings of His Church, Jesus inbreathed It, in a preliminary way, on the Easter Night.

But the first open declaration of the victory was the Gift of the Holy Ghost at Pentecost; and, since possession by Him depends on man's good will, for He is not a Spirit of violence, so now for the Jewish Church and Nation the question was, Would they welcome into their empty house Him Whom Jesus as King had shed forth, or would they not? They answered as Jesus had foreseen; and with the result that He foresaw, their repossession, in sevenfold greater force, by the evil spirit, so that their *last state* was *worse than the first*. See again the whole passage, *Matt.* xii. 22–45, especially the close, *Even so*

shall it be also unto this wicked generation. Comp. *Acts* vii. 51; xiii. 40–52; xxviii. 25. From among God's ancient People only a *remnant* (*Rom.* xi. 5), an *election* (7), a *first fruit* (16, cp. *Rev.* xiv. 4), viz. the sealed 144,000 of the Apocalypse, welcomed the Holy Spirit; and they, after having been carefully guarded, by God's wonderful Providence, through *the great tribulation* until after the decisive visible manifestation of the Kingdom of Christ in the visitation of the apostate Church, were added to the Gentile πλήρωμα which God called to fill the gap created by their *fall*, and so were absorbed into the Catholic Church of the *Times of the Gentiles.*

In the inner spiritual realm that decisive visible manifestation was marked by the Millennial Binding of Satan, which is to last through the now current Dispensation of the *Times of the Gentiles;* for by the *thousand years* we are to understand a long but, to us, wholly indefinite period. The Fall of Jerusalem, the mystical *Babylon*, was the token that *the kingdoms of this world had become the kingdom of our Lord and of His Christ* (*Rev.* xi. 15), and that *the Lord God All-Sovereign is King* (*Rev.* xix. 6). During the millennial period Christ's faithful ones, His martyrs and saints, who have been raised with Him in *the First Resurrection*, the resurrection of the soul to grace, now *reign with Him* within the veil. Nay, inasmuch as in idea, but, as yet, in fact only inchoately and imperfectly, the Church is already Christ's kingdom on earth, His believing people *who have the first fruits of the Spirit*, the pledge of the full reality of the great hereafter, do, even in this life, reign with Him, being *made to sit together with Him in the heavenly places* (*Eph.* ii. 6). They possess already, though not as yet indefectibly, the franchise and *citizenship* of the Heavenly City (*Phil.* iii. 20), being *the children of the free woman*, the *Jerusalem which is* (as yet) *above, which is the mother of us all* (*Gal.* iv. 26–31), and being, in the Communion of Saints, already one in Christ with those within the veil. The kingdom of *the Regeneration*, though not as yet fully manifested on earth, is already begun in Heaven, since the Son of Man, its King, took His seat upon *the throne of His glory* (*Matt.* xix. 28), on His Resurrection and Ascension. Into the

kingdom of the regeneration believers are admitted by Baptism, *the laver of Regeneration* (*Tit.* iii. 5), which engrafts them into membership with their glorified Head, so that, in their measure and proportion, they share, in and with Him, its blessings now. This was impossible before the Resurrection of Christ. But then He overcame death, for Himself and for His members. He broke down the barrier between the merely earthly life and the eternal spiritual life, and 'opened the kingdom of Heaven to all believers.' Thenceforward believers could *pass*, through Him, *from death unto life* (*John* v. 24), from the merely natural and mortal to the eternal life; so that for them, abiding in Him, death was *abolished* (1 *Tim.* i. 10). Hence the frequent connection in Holy Scripture, between the Resurrection (of course presupposing the Death) of Christ and our Baptism; between His Resurrection, as *the Firstborn from the dead*, and our Regeneration. For the former—St. Paul (*Rom.* vi. 4–11) speaks, as of a past fact in the experience of Christians, of a death and burial unto sin in baptism, and a rising again to newness of life, wherein we are *alive unto God through Jesus Christ our Lord;* of a justification from sin in its guilt, and a deliverance from its dominion and power. Again, in *Col.* ii. 11–14, he speaks of our *burial with Christ in Baptism,* and our rising again with Him *through the faith of the operation of God Who raised Him from the dead*, accompanied by a *forgiveness of all trespasses,* and a being *quickened* into a new life *together with Christ.* And St. Peter tells us (I. iii. 21) that the baptism which doth *now save us* does so *by the Resurrection of Jesus Christ;* while—for the latter—he speaks (I. i. 3) of God's having *begotten us again* (ἀναγεννήσας) *unto a living hope, by the Resurrection of Jesus Christ.* Thus the Christian 'state of salvation' entered into by Faith and the Sacrament of Holy Baptism, and persevered in by Faith and the Sacrament of Holy Communion, is a state of life and light, a new and eternal life as contrasted with the old natural state of darkness and of death *in trespasses and sins.* Christ said it should be so; His Apostles say it is so. Christ said it should be so; To Nicodemus, *John* iii. 3, 14, 15; To the Samaritan woman, iv. 14, compare vii. 38; To the Jews, v. 24–29. This

last is a specially important passage, because it is the foundation of the idea of a spiritual resurrection consequent upon faith and acceptance of Christ, and explains the distinction of *Rev.* xx. 4–6, between *the first resurrection*, that is, of the soul to the new life of grace, which introduces to the millennial reign with Christ, first, in the Communion of the Catholic Church, and, secondly, more fully in Paradise, and so to the ultimate bodily resurrection, *the redemption of our body* (*Rom.* viii. 23), which is still future. To these same Jews again (v. 40) Christ complained that they *would not come to Him that they might have life.* To the Galilaeans in the synagogue at Capernaum (vi.) He announced Himself as *the Bread of God*, the *Bread of Life*, which, *coming down from Heaven*, should *give life unto the world*; and, more particularly, that *the Bread which He would give was His Flesh, for the life of the world*, that *Whosoever eateth His Flesh and drinketh His Blood hath eternal Life*, as a present possession, through the First Resurrection, and should have its crown and completion in the raising of the body in the Second Resurrection *in the last day.* A man eating of that Bread should *not die, but live for ever.* These were indeed *words of eternal life.* To Martha professing her faith in the distantly future bodily resurrection of the dead *at the last day*, He said, *I am now* (Ἐγώ εἰμι) the present actual *Resurrection and the Life. He that believeth in Me*, He said, *though he had died*, as Lazarus had, *yet shall he live*, and *whosoever being alive believeth in Me shall never die.* And the Risen Lord, meeting His Body of believing followers for the first time on the Easter Night, breathed at once into them the Spirit of Life from Himself, even as at the beginning of the old, the natural, Creation, He had *breathed into the nostrils* of His creature man *the breath of* his natural *life.* So the Apostles understood His words and acts; and so they deemed of the present reality and blessedness of the spiritual, the eternal, Life, given, in Him, to His members.

The Millennium must then be conceived of as preceding the final, the bodily, resurrection; as being, in fact, now current, contemporaneously with the present conditions of earthly human life. A careful comparative study of the passages which bear

on the question would seem to dispose entirely of those ideas of a pre-millennial personal return of Christ, or of a post-resurrection millennium, which were the foundation of that Judaizing and fanatical millenarian belief, or 'Chiliasm,' which the Church has rejected. It is to be observed that in the cardinal passage, *Rev.* xx. 1–6, on the reign of the Saints with Christ, it is not said that they shall during the period there spoken of reign with Him *on the earth*. The unauthorized importation, from v. 10, of these last words, understood in the literal, bodily, and visible sense, has been the cause of much confusion and mistake, from which the Seer's significant phrase, 'I saw *the souls*,' &c. (comp. vi. 10) might have saved the careful reader. The passage v. 10 will, of course, have its full and literal realization hereafter in the Consummated Regeneration after the bodily Resurrection, when the *New Jerusalem*, the *Heavenly City*, that is, the Body of the Covenanted Faithful, shall have *come down* from heaven to earth, xxii. 5, to be the capital and centre of Christ's world-wide Kingdom of righteousness and peace, wherein the will of God shall be done *on earth as it is in heaven*.

The predicted circumstances also of the close of the Millennium further indicate that the period itself precedes the end of the present age and determines before it. As towards the close of the Jewish Dispensation, so towards the close of the now current *times of the Gentiles*, Holy Scripture forecasts that a loss of faith, probably gradual, among once Christian nations will bring on, as its result and climax, *the falling away*, or *Apostasy* (ἡ ἀποστασία, 2 Thess. ii. 3). Then *the house*, the fabric of Christian society, having become *empty*, no longer indwelt by the Holy Spirit of God, no longer owning as its King the *Mightier One* (ὁ ἰσχυρότερος), though *swept and garnished* with the highest results of a refined material civilization, is repossessed by *the mighty one*, ὁ ἰσχυρός, the *unclean spirit*, who *returns* to it, *bringing with him seven other spirits more wicked than himself*, so that *the last state of* de-Christianized society becomes *worse* than its original heathenism. See *Luke* xi. 14–12; and note that whereas St. Matthew, the Hebrew Evangelist,

preserves, in the parallel passage, xii. 45, the words of Christ which intimated the fulfilment of His parabolic saying within that very generation, *Even so shall it be also unto this wicked generation*, i. e. in the case of the Jewish Church, St. Luke, writing for Gentiles, omits them, so giving the saying a wider application, and indicating its possible realization in the case of the Gentile Church also. This repossession by the evil one of the once Christian Gentile society is consequent upon, or coincides with, his being loosed from the abyss. He recovers, for a time, his power, and *goes forth* (*Rev.* xx. 7–9) to use it in the old way, viz. *to deceive the nations*, especially *the nations which are in the four corners of the earth, Gog and Magog* (Query, The outlying still unchristianized races?), and *to gather them together* for a final general attack on the still existing Christian Church. See Notes XV and XVI in this Appendix.

NOTE XIII. § 176.

Bible Ideals.

On this subject I venture to quote a somewhat fuller passage on the thought contained in the text, from a sermon preached by the present writer at Oxford, as Select Preacher, in February, 1883:—

"Holy Scripture presents to us a manifold revelation, or unveiling, of things and persons spiritual and unseen, and far above the reach of our natural faculties. The same is true, in a measure, of the great conceptions of physical science; especially, for example, in the department of Astronomy. But, while these are intellectually delightful, and even absorbing—nay, to the devout student (and it has been truly said, 'The undevout astronomer is mad') a real help to faith, a felt stimulus to worship—the ideal conceptions of Inspiration are all this and more. For these, coming as they do from the Almighty Creator of man, appeal to man's whole nature, to his speculative intellect, to his moral affections and his conscience, and to his poetic and artistic faculties; and their in-

fluence is then duly and normally, and, as we may say, ideally felt, when they make their proper impression on each of these elements of human nature, normally susceptible and duly balanced.

But, ideal as they are, in their height and completeness of perfection, they are not unreal—which is the too common English conception of the Ideal. They are not unreal, in either the sense of being non-existent, or of being impossible to exist; or of having no tendency to exist among those to whom they are proposed as Ideals; or of having no uplifting force on the lives and characters of even the most unpromising of their possible and conceivable subjects.

On the contrary—they are inherently and forcibly practical; because of their exact adaptation, by way of complement and counteraction, to the dull and lowering, the dark and depressing, the, surely, but for them, despairing conditions and circumstances of our human life, as it is known to all but the unenviable few whom either an apathetic callousness, or else a childlike acquiescence in the sunshine of a material prosperity, dispenses from the necessity of reflection, and lands in a conscious or unconscious agnosticism, of either the sunny and cheerful kind, or else the dull, the gray, the leaden kind.

Among inspired Ideals are the following:—

First, the great Ideal of God, the Infinite, the Absolute, the Uncreated, the Eternal; Father, Son, and Holy Ghost, our Maker, our Redeemer, our Sanctifier; our indwelling, ever present friend; Whose very being is light and love, answering unspeakably to all that man, with either mind or heart, can long for,

> 'Whose very greatness is a rest
> To weaklings as we are.'

Then, the Ideal of the Spiritual, the Heavenly, world; the world of the Angels; created spirits, countless in number, excellent in power, glorious in beauty, not mere spirit, as God only is, but clothed and defined in spiritual or heavenly bodies, and so needing, and therefore enjoying, a material dwelling-place, God's vast universe of unimaginable beauty and grandeur.

Next, the Ideal of Man, *a little lower than the Angels*, yet *crowned with glory and honour;* the lord of this lower world, with *all things put in subjection under his feet*, the child, the son, of God, created for full communion with God in a never-ending moral, intellectual, and spiritual advancement.

Then, the Ideal of Eternal Life, as the normal and destined condition of Angels and of men; a life whose essence is the knowledge and the love of God as revealed in and through the Eternal Son, the Mediator, the Incarnate, in Whom, for His heritage and possession, are summed up and united for ever all things, *both the things in the heavens and the things on earth* (*Eph.* i. 10).

Then, the Ideal of Redemption, as the inconceivable revelation of the love and of the resources of God, Father, Son, and Holy Ghost, exercised in the recovery of man from sin and death, and his exaltation to a consummated blessedness, in body and soul, of which the glorified Manhood of Christ is at once the Ideal, the pattern, and the pledge.

Other inspired Ideals, more or less particularly involved in these, might be specified; such, for example, as the moral Ideal exhibited, for our love, our reverence, and our imitation, in the human life and character of Jesus, as the Perfect Man.

That of which I would now speak more particularly is, the Ideal of Worship, as set before us in the Bible.

It is an Ideal to the grasping of which the average English mind is, not without reason, thought to be somewhat unapt. For any moderately worthy acceptation of it involves a strong and realising sense of the unseen; of persons 'unseen, yet ever near,' of purely spiritual relations, purely spiritual agencies, purely spiritual results—results, I mean, purely spiritual and private in their first impact and operation upon our nature; but, surely, when they are real, evidencing their reality in results and effects plain and traceable enough in those outward features of life and conduct which are the visible fruits of character, known and read of all men.

Our defective imaginativeness reduces the power of realising unseen objects. It detracts so much from faith, and, propor-

tionately, weakens the impulse of adoration, in respect of both its imperious over-awing necessity and its beneficial effect on the worshipper.

And, besides this cause, there is yet another which is very operative in the way of favouring an inadequate sense of either the obligation, the blessedness, or the real nature of worship; and that is, the failure to grasp the true and full meaning of the Communion of Saints, that great fact of fundamental Christian belief on which the inspired Ideal of Worship really rests—I mean, the fact that, to us Christians, since and through the work of Christ, Heaven and Earth are one, and so their worship one.

Let us look, for a moment, at the very evident symbolism of the Tabernacle and the Temple. There was the outer court for the general congregation. Here the sacrifice was actually offered. But it was in the Holy Place, within the first veil, into which only the priests might enter, that it was presented, by the sprinkling of the blood, accompanied by the offering of the Incense on the golden altar; while into the Most Holy Place, within the second veil, the high priest alone entered, once in each year, with the blood of the sacrifice of the great day of atonement. This inner Holy of Holies was symbolical of Heaven, the place of the immediate presence of God. But when the way into the holiest of all was made open by the blood of Christ, the veil was rent in twain; the barrier between Heaven and the earthly Church (symbolised by the Holy Place) was done away in Him; and while a full view (as one may so say) was now afforded to faith into the opened Heaven and of the mercy-seat of God, whither the great High Priest entered to present His once-offered sacrifice of Himself, the general condition also of God's whole redeemed people was raised. Admitted as *a royal priesthood* they were now empowered *to offer up spiritual sacrifices, acceptable to God by Jesus Christ*, in that true Holy Place, the Christian Church, now, through the opened veil, made one with the true Holy of Holies, the Heaven beyond.

Henceforward, from and after the completion of the work of

Christ, in His Ascension and His Gift at Pentecost, Heaven and earth, spiritually, *i.e.* in respect of spiritual privilege, are one. Access is free; the barrier is removed. Christ, ever spiritually present with it and within it, binds His Church on earth to Himself in Heaven, the Body to the Head, by the link of an indwelling supernatural life, which is the indwelling presence of the Holy Spirit of God. This is the *eternal life* of which Christ speaks, as the present (though not, as yet, the indefeasible) possession of His people. Hence it is that Christ's language ignores death: *He that heareth My word, and believeth Him that sent Me, hath eternal life, and cometh not into judgment, but is passed from death unto life.* He is *that bread which came down from heaven*, of which *he that eateth shall live for ever. If a man keep my saying*, Christ says, *he shall never see death. I am the resurrection and the life: he that believeth on Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die.*

These are great words, most glorious, most blessed: so great, so blessed, that we dare not even venture to conceive as possible the appropriation of them to ourselves, did we not remember whose words they are, Who is the Very Truth, whose repeated reproach to even the nearer circle of His own disciples was for the littleness of their faith; Who seems to labour to make us believe that it is *our Father's good pleasure to give us the kingdom.* He spake not such words, of the sublime reality and completeness of His Redemption of us, to delude or to mislead us, but that we might dwell on them, feed on them, appropriate them, live on them, live by them, die by them. Do not let us minimise their greatness. Great as they seem, even to us, they are doubtless yet greater than they seem; and they are doubtless truer than they seem great. For we cannot measure either their greatness or their truth. We think at once too much and too little, both of life and of death. We think too little, too lowly, of what death may mean in its perfect work; for we cannot realise the depth of complete and final separation from God; while yet we think too much of it, in its nearer, its natural, its physical side towards us; for we do not, in our

littleness of faith, realise the completeness of our redemption from it. So, in like manner, we think too much, too highly, of life in its nearer and lower and more familiar aspects, in our fear of losing it; while we think too little, too lowly, too feebly of what it may be, of what it is, in its hidden fulness of spiritual, heavenly, eternal, reality, in and from God through Christ the Incarnate Son. Our inner life lies in this, that He is one with us beyond all thought, through His real communication of His Body and Blood to us, to and through the entire ὁλόκληρον of our God-created nature in body, soul, and spirit, down to the deepest sub-conscious bases of our compound, yet coherent, life; so that we are one with Him, *members of His Body, of His Flesh, and of His Bones*, one with Him in an indestructible life—indestructible so long as we are in Him.

St. Paul, in his eighth chapter to the Romans, supplies us with a good example of what I have called 'inspired Ideals;' of that high characteristic of the Bible revelation, of which Cardinal Newman speaks in a great sermon for the Epiphany, whereby 'Holy Scripture oft-times (he says) represents things as God views them, and as they are in His providential purpose, and speaks more commonly of the divine design . . . than of the measure of fulfilment which it receives at this time or that . . . or it speaks of the profession of the Christian . . . or of the tendency of the divine gift in a long period of time, and of its ultimate fruits.' So he expresses this feature; and its underlying principle and explanation he indicates in the following passage:—'Whereas God is one, and His will one, and His purpose one, and His work one, whereas all He is and does is absolutely perfect and complete, independent of time and place, and sovereign over Creation, whether inanimate or moral, yet in His actual dealings with this world, that is, in all in which we see His Providence, in that man is imperfect, and has a will of his own, and lives in time and is moved by circumstances, God seems to work by a process, by means and ends, by steps, by victories hardly gained, and failures repaired, and sacrifices ventured. Thus it is only when we view His dispensations at a distance, as the Angels do,

that we see their harmony and their unity; whereas Scripture, anticipating the end from the beginning, places at their very head and first point of origination all that belongs to them respectively in their fulness.'

Accordingly the fulness of man's salvation—of which we cannot think too highly, seeing Who it was that wrought it, how He wrought it, with what love, and at what cost He wrought it (thus giving us the measure of the value He set upon our nature, which Himself created, and of the high destiny for which He created it)—is in Holy Scripture set forth in the fulness of God's design, which cannot really fail; set forth 'viewed as God's work,' which is ever perfect; viewed as God's work in itself, without man's co-operation; a picture of what God's work always and essentially tends to be, ought to be now, and might be now, if Christians had perfect, absolute, and entire faith; and what it will be absolutely hereafter, in the final state, in and for all those who shall attain that world.

In this way the language about predestination is accounted for, *Whom He did foreknow, He also did predestinate; whom He did predestinate, them He also called; whom He called, them He also justified; whom He justified, them He also glorified.* It is the Divine Ideal of man's redemption, viewed from God's side, viewed as it is His purpose, viewed in its completeness.

In that view the salvation of the elect is an accomplished fact. And *the gifts and calling of God are without repentance.* He does not recall them. But their operation in individual cases depends on individual free-will. It is for us to grasp, in living faith and hope, and to grow up to the glory of, the high *calling wherewith we are called*, the grandeur of our inheritance in Christ. And the first step to that is, to believe that His words of what He has done for us, and of what is, in and by Him, offered even to such as we are, are absolutely true. *By His death He hath destroyed death.* He has *abolished death, and has brought life and immortality to light through the Gospel.* It is indeed a 'Gospel.' *O Death, where is thy sting? O Grave, where is thy victory?*

So in the ideal view, that is, the only worthy, the only adequate, the only real, and Scriptural view, of Christian Worship, Heaven and Earth are one, their worship one.

A worship of Heaven there is. Isaiah saw it. John saw it. And, before Isaiah, Moses saw, alone in the mount with God, a heavenly original and pattern, revealed to him, to copy in the arrangements and the ritual of the Tabernacle, which, with its priests, was to *serve unto the example and shadow of heavenly things* (*Heb.* viii. 5), and especially of the mystery of propitiation and atonement. With no mention of that feature—for it was the worship of the sinless seraphim which was revealed to him—Isaiah reports the words of their Sanctus Hymn, *Holy, Holy, Holy, is the Lord of Hosts. The whole earth is full of His Glory.* Through *the door opened in Heaven*, St. John (*Rev.* iv. 1) saw, as Isaiah, the solemn worship offered to One that sat on the throne, and heard again the Sanctus, *Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.* But, round about the throne he saw, as worshippers, not alone the six-winged living creatures, but, on four and twenty thrones, *the four and twenty elders*, the crowned and glorified representatives of the Israel of God, of both the earlier and the later stage, now united and made *one new man* in Christ (*Eph.* ii. 14). But here, in significant addition to the song of worshipful praise for the glory of Creation—*Thou art worthy, O Lord, to receive glory, and honour, and power: for Thou hast created all things, and for Thy pleasure they are, and were created*,—there follows the thanksgiving for the greater wonders of redemption. And this is especially addressed to One Who is revealed under the expressive symbol of *the Lamb as it had been slain*, and Who is immediately afterwards identified, as an equal object of worship, with Him *that sitteth upon the Throne.* Naturally, this special thanksgiving of the redeemed belongs to the Israel of God; *The four and twenty elders fell down before the Lamb . . . and they sung a new song, saying, Thou art worthy . . . for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation.* But this again is followed by a hymn from an outer circle of the myriads of

angels, *Worthy is the Lamb that was slain* . . . and that again by the voices of *every creature, in heaven, and earth, and sea, saying, Blessing, and honour, and glory, and power unto Him that sitteth upon the Throne, and unto the Lamb for ever and ever.*

And this is a picture of the actual worship of this present dispensation, now going on, in the unseen state within the veil. It is not the worship of the consummated state, after the resurrection, in the new heaven and earth, after the return of the Bridegroom, after the marriage supper of the Lamb in the holy, the heavenly city, the New Jerusalem, the true 'vision of peace,' then planted upon the regenerated earth. For its brief description of that state the Apocalypse waits until its closing chapters, after the present millennial reign. The worship which St. John describes in the fourth and fifth chapters must be conceived of as the worship, now going on, of the Church beyond death, of the new Jerusalem which is *the mother of us all,* the *City which hath the foundations, whose builder and maker is God;* the city which, in old days, from Abraham onwards, God's faithful people knew of, and longed for, and sought for, declaring plainly that they were strangers and pilgrims on the earth; the city which, in due time, as God's plan providentially unfolded itself, was typically foreshadowed to the faith of the devout Israelite by the glories of the earthly Jerusalem and the Hill of Zion, from David and Solomon onwards; the city to which, and to no earthly Sinai or Jerusalem, we Christians *are come,* the city wherein already *our citizenship is* (*Philip.* iii. 20), though

> 'By Babylon's sad waters
> Mourning exiles now are we;'

the Jerusalem which is above, and is free; *the Mount Sion, the city of the living God, the heavenly Jerusalem,* in whose ranks are included *the innumerable company of the angels,* as well as *the general assembly and Church of the Firstborn* of the new Covenant, and *the spirits of the just* of the older Covenants, now at the length,—after patient waiting, *God having provided some better thing for us, that they without us should not be made perfect* (*Heb.* xi. 40)—now at the length *made perfect,*

through the work of Jesus, the Mediator of that new Covenant whereinto they are now united, so that their twelve representatives are enthroned together with the twelve whom Jesus chose, and to whom He promised that, *in the regeneration, when the Son of Man should sit on the throne of His glory*, as He has done ever since His ascension, they also should *sit on twelve thrones with Him*, the Princes, and the Judges, of His Israel.

Into this Regeneration, into this new Covenant, into this *world to come*—or rather, to us, now come (for the writer to the Hebrews spoke from the point of view of the time before that judgment of the old Jerusalem, which was the formal and manifest inauguration of the millennial period, *the times of the Gentiles*)—into this redeemed world, now truly, though not yet fully come, we were admitted at our Baptism, when first we *tasted its powers* (*Heb.* vi. 5), and *were made partakers of the Holy Ghost,* Who is its inner regenerating and renewing force. Thus, in the true conception of that great article of our Creed of which I spoke as the foundation of any true idea of Christian worship,

> 'The saints on earth and those above
> But one communion make.'"

Note XIV. § 185.

Christ the Minister (Λειτουργός, *Heb.* viii. 2) *of the New Covenant.*

Let me here earnestly commend the attention of my readers to the valuable and interesting exposition by my venerated predecessor in the parish of Barnes, the late Canon Melvill, of *Heb.* viii. 2. *A minister* (λειτουργός) *of the sanctuary, and of the true tabernacle which the* Lord *pitched and not man.* The sermon is entitled 'Christ the Minister of the Church,' and is the second in the volume of his sermons published by Rivingtons in 1833, and also in Vol. I of their edition of 1872. Its language is remarkable, alike as having been first published in the very year of the first issue of the *Tracts for the Times,* and

as coming from the quarter of Church opinion with which Canon Melvill was usually more particularly identified. *O si sic omnes!* I quote some of the leading passages by way of a short analysis; but the whole sermon deserves careful study.

'St. Paul had in view those portions of the mediatorial work which are yet being executed, and not those which were completed upon earth. . . . The priesthood now enacted in heaven was that on which he wished to centre attention. . . . Christ in heaven and not Christ on earth is sketched out.'

Then, as to the meaning of the phrase *the true tabernacle*, &c. 'The most correct and simple idea appears to be, that, inasmuch as Christ is the high priest of all who believe upon His name, and inasmuch as believers make up His Church, the whole company of the faithful constitute that tabernacle of which He is here asserted the Minister. If we adopt this interpretation, we may trace a fitness and accuracy of expression, which can scarcely fail to assure us of its justice. The Jewish tabernacle, unquestionably typical of the Christian Church, consisted of the outer part and the inner; the one open to the ministrations of inferior priests, the other to those of the high priest alone. Thus the Church, always one body whatever the dispersion of its members, is partly upon earth where Christ's ambassadors officiate, partly in heaven where Christ Himself is present. St. Paul, referring to this Church as a household, describes Jesus Christ as Him "of whom the whole family in heaven and earth is named (*Ephes.* iii. 15);" intimating that it was no interference with the unity of this family, that some of its members resided above, whilst others remained, as warriors and sufferers, below. So that, in considering Christ's Church as the tabernacle with its holy place, and its holy of holies—the first on earth, the second in heaven—we adhere most rigidly to the type, and, at the same time, preserve harmony with other representations of Scripture.'

'We only keep up the imagery of Scripture when we take the Church as that "true tabernacle" whereof the "Redeemer is the Minister."'

'The "true tabernacle" is the collective Church of the redeemed, whether in earth or heaven.'

Proceeding then to speak 'in the first place, of Christ as Minister of the Church on earth,' he says, 'Now it is of first-rate importance that we consider Christ as withdrawn only from the eye of sense, and, therefore, present as truly after a spiritual manner with His Church, as when, in the day of humiliation, He moved visibly upon earth. The lapse of time brought no interruption of His parting promise to the Apostles, "Lo, I am with you alway, even unto the end of the world (*Matt.* xxviii. 20)." He has provided, by keeping up a succession of men who derive authority, in unbroken series, from the first teachers of the faith, for the continued preaching of His word, and administration of His sacraments. And thus He hath been all along the great minister of His Church, delegating, indeed, power to inferior ministers who "have the treasure in earthen vessels" (2 *Cor.* iv. 7); but superintending their appointment as the universal bishop, and evangelizing, so to speak, His vast diocese through their instrumentality. We contend that you have no true idea of a Church, unless you thus recognize in its ordinances, not merely the institution of Christ, but His actual and energizing presence. You have no right, when you sit down in the sanctuary, to regard the individual who addresses you as a mere public speaker, delivering an harangue which has precisely so much worth as it may draw from its logic and its language. He is an ambassador from the great Head of the Church, and derives an authority from this Head which is quite independent of his own worthiness. If Christ remain always the minister of His Church, Christ is to be looked at through His ministering servant, whoever shall visibly officiate. And though there be a great deal preached in which you cannot recognize the voice of the Saviour; and though the sacraments be administered by hands which seem impure enough to sully their sanctity; yet do we venture to assert that no man, who keeps Christ steadfastly in view as the "minister of the true tabernacle," will ever fail to derive profit from a sermon, and strength from a communion. The grand evil is, that men ordinarily lose the chief minister in the inferior, and deter-

mine beforehand that they cannot be advantaged unless the inferior be modelled exactly to their own pattern. They regard the speaker simply as a man, and not at all as a messenger. Yet the ordained preacher is a messenger, a messenger from the God of the whole earth. His mental capacity may be weak—that is nothing. His speech may be contemptible—that is nothing. His knowledge may be circumscribed—we say not, that is nothing; but we say, that whatever the man's qualifications, he should rest upon his office. And we hold it the business of a congregation, if they hope to find profit in the public duties of the Sabbath, to cast away those personal considerations which may have to do with the officiating individual, and to fix steadfastly their thoughts on the office itself.'

'Christ, though removed from visible ministration, has yet so close a concernment with all the business of the sanctuary—uttering the word, sprinkling the water, and breaking the bread, to all the members of His mystical body—that He must emphatically be styled "a minister of holy things, of the true tabernacle which the Lord pitched and not man."'

Thus far of Christ's indirect mediate action in the visible earthly Church through His commissioned representatives. 'But whilst the office of minister thus includes duties whose scene of performance is the holy place, there are others which can only be discharged in the holy of holies. These appertain to Christ under His character of High Priest, no inferior minister being privileged to enter "within the veil." You must, we think, be familiar, through frequent hearing, with the offices of Christ as our intercessor. You know that though He suffered but once, in the last ages of the world, yet, ever living to plead the merits of His sacrifice, He gives perpetuity to the oblation, and applies to the washing away of sin that blood which is as expiatory as in its first warm gushings. In no respect is it more sublimely true than in this, that Jesus Christ is "the same yesterday, and to-day, and for ever." The high priests of Aaron's line entered, year by year, into the holiest of all, making continually a new atonement "for themselves and for the errors of the people" (*Heb.* ix. 7). But He who was constituted "after

the order of Melchisedec" king as well as priest, entered in once, not "by the blood of goats and calves, but by His own blood" (*Heb.* ix. 12), and needed never to return and ascend again the altar of sacrifice. It is not that sin can now be taken away by anything short of shedding of blood. But intercession perpetuates crucifixion. Christ, as High Priest within the veil, so immortalizes Calvary that, though "He liveth unto God," He dies continually unto sin. And thus, "if any man sin, we have," saith St. John, "an advocate with the Father"' (1 *St. John* ii. 1).

'Once more. We may regard the prayers and praises of real believers as incense burnt in the true tabernacle, and rising in fragrant clouds towards heaven. Yet who knows not that this incense, though it be indeed nothing less than the breathing of the Holy Spirit, is so defiled by the corrupt channel of humanity through which it passes, that, unless purified and etherealized, it can never be accepted of God? The Holy Ghost, as well as Christ Jesus, is said to make intercession for us. But these intercessions are of a widely different character. The Spirit pleads not for us as Christ pleads, holding up a cross, and pointing to wounds. . . . He holds in His hands the censer of His own merits, and, gathering into it the prayers and praises of His Church, renders them a sweet savour acceptable to the Father. Perfumed with the odour of Christ's propitiation, the incense mounts; and God, in His condescension, accepts the offering, and breathes benediction in return.'

'To all true believers Christ Jesus is literally the Minister of the sanctuary, preaching through the preacher, and administering through his hands the Sacraments. . . . As the High Priest of His people, Christ offers up continual sacrifice, and burns sweet incense. And when you combine these particulars, you have virtually before you the Saviour in the pulpit of the sanctuary, the Saviour at the altar, the Saviour with the censer; and thus, seeing that He officiates in the whole business of the divinely-pitched tabernacle, will you not confess Him the minister of that tabernacle?'

Passing to 'ministerial offices discharged by Christ towards the saints in glory,' as distinct from what He does on behalf of

His still militant Church, he restricts Christ's priestly action to (*a*) atoning sacrifice for sin, which he says they do not need, being 'beyond the power of sin,' and (*b*) intercession, in the sense of presenting the prayers and praises of His Church, which he also regards as needless for 'the saints in glory,' because 'the music of their praises is rolled from celestial harps, and requires not to be melodized.' This last assertion is probably erroneous. It seems to be more true that the worship of the creature, being necessarily finite and defective, needs, even in the case of the very highest saints and angels, to be presented through the One Mediator. See Lect. II, § 40, 41, 43, 45. But Canon Melvill dwells exclusively, though with great eloquence, on our Lord's ministrations as 'preacher or instructor' in the unseen Church, concluding as follows:—'Removed as is the Church within the veil from the ken of our observation, . . . we can yet be confident that in the Holy of Holies there goes onward a grand work of instruction; and thus ascertaining, that, as a preacher to His people, Christ's office is not limited to those who sojourn in the flesh, we can understand by the "true tabernacle" the Church above conjointly with the Church below, and yet pronounce, unreservedly, of Jesus, that He is "a minister of the true tabernacle which the Lord pitched, and not man."'

NOTE XV. § 192. p. 386.

Antichrist.

It is very remarkable that the general subject of τὰ ἔσχατα and, as part of it, the coming of the Antichrist, should have formed so prominent a portion of the earliest recorded apostolic preaching. The general subject is present in the thought of St. Peter's sermon in *Acts* iii. It was part of that great thought of the coming *Kingdom of God*, which was dominant in the earliest preaching alike of the Baptist, of the Saviour, and of His Apostles. It is especially prominent in the earliest writings of the New Testament, St. Paul's Epistles to the Thessalonians, written to a Church in which he had only spent three weeks,

yet alluding to *the apostasy*, and to *the coming of that man of sin, the son of perdition, that Wicked one,* as among *the things which*, while he *was yet with them, he had told them of*, 2 *Thess.* ii. Looking back to the Old Testament it would be surprising if David, as a great representative of the Kingship of Christ, had not been led by the Spirit to speak prophetically of its great opponent; and no attentive student can read those three deep and wonderful Psalms, ix, x, and xi—Psalms which so appropriately follow the charter of the ideal greatness of the Perfect Son of Man in Psalm viii—without perceiving that he was so led[1]. Doubtless they had their fitness to the circumstances of David's life; but they point onward to a greater than David, to greater enemies and a greater conflict, followed by a greater triumph, than his. The history of the age-long struggle between the kingdoms of light and of darkness furnishes its types and forecasts of the great *enemy* in such personages as Cain, Nimrod, Pharaoh, Sennacherib, Nebuchadnezzar, and Antiochus Epiphanes, to be followed by Nero and Simon the Son of the Star. But the special prophetic revelation of him is to be looked for, as the Church has ever believed, in *Daniel*, vii. 8, and 20, seqq. (See *Pusey's Lect. on Dan.*, p. 81, &c.), and viii. 8 seqq.; and xi. 36, seqq. (*Pusey*, p. 96). In the Olivet Prophecy Christ speaks of the rise of *false Christs* and *false prophets*; and though there is a distinction between the essential idea of ἀντίχριστος, as the antagonist of Christ, and ψευδόχριστος, the false pretender to his character, we may yet, with Archbishop Trench[2], 'certainly conclude that the final Antichrist will present himself to the world as, in a sense, its Messiah; not indeed as the Messiah of prophecy, the Messiah of God, but still as the world's Saviour: as one, who, if men will follow him, will make their blessedness, giving to them the full enjoyment of a present material earth, instead of a distant and shadowy heaven; abolishing those troublesome distinctions, now the fruitful sources of

[1] See Isaac Williams, *The Psalms interpreted of Christ.* We may indeed include also the next three Psalms, xii., xiii., xiv., appropriately followed by Psalm xv., the pictured character of the accepted citizens of the Holy City.

[2] On the two words in *N. T. Synonyms, First Series.*

so much disquietude and pain; those, namely, between the Church and the world, between the spirit and the flesh, between holiness and sin, between good and evil. It will follow, therefore, that, however he will not assume the name of Christ, and so will not, in the letter, be a ψευδόχριστος, yet, usurping to himself Christ's offices, presenting himself to the world as the true centre of its hopes, as the satisfier of its needs and healer of its hurts, he will in fact take up into himself all names and forms of blasphemy, will be the great ψευδόχριστος and ἀντίχριστος at once.'

In the Apocalypse, the revelation, in ch. xiii. verses 1–10, which obviously directly refer to *Dan.* vii, is of the antichristian world-power (then pagan Rome) which the personal Antichrist, foreshadowed by Nero, the antichrist of that day, will wield: while verses 11–17 speak of the false teaching, philosophic or religious (so-called), personified in the *false prophet* of Rev. xix. 20 and xx. 10, which, as his forerunner, will prepare the way of Antichrist before him. The same kind of revelation is indicated in our Lord's connected reference to *false Christs* and *false prophets*. It appears again in St. John's Epistles, in which, as he speaks (I. ii. 18) of the future coming of Antichrist as a known part of Christian belief, and of there being, even then, *many* (preliminary and typical) *antichrists*, so he speaks also (I. iv. 1–3) of *many false prophets gone out into the world*, and of *a spirit of antichrist, whereof they had heard that it should come*, which was *even now already in the world*, and which is included in St. Paul's expression, 2 *Thess.* ii. 7, *the mystery of lawlessness, which doth already work*, i.e. in antagonism to *the mystery of godliness*, the Divine Incarnation, 1 *Tim.* iii. 16.

The τὸ κατέχον (*that which letteth*, or *holds back, the Antichrist from being revealed in his own time*, 2 *Thess.* ii. 6), personified in the next verse as ὁ κατέχων ἄρτι (*he who now letteth*) is best understood, with the ancients[1], as, immediately, i. e. in St. Paul's day, and long afterwards, the civil power of Rome, as the then embodiment and security of good and orderly government (compare St. Paul's language in *Rom.* xiii. 1–7, and 1 *Tim.* ii.

[1] E. g. Tertullian, *De Res. Carnis*, c. 24; *Liber Apologeticus*, c. 32, and 39.

1–3, and his own actual appeal to Cæsar); and then, secondarily, secure and orderly civil government generally. The *taking out of the way* of old imperial Rome was quickly followed by the appearance of the Mahometan antichrist. It seems that what is to be expected is the development, of which we even now see the beginnings, within the old Christian civilization, of an uncontrollable and anarchical spirit of *lawlessness*, which shall finally overthrow every form of civil government and destroy the whole existing fabric of society. It will be, on a practically world-wide and international scale, the supreme instance of that democratic decomposition which the student of history and of politics is familiar with from Plato and Aristotle onwards, in states great or small, in the later stages of their history. The tendency towards it has not been as rapid in Christendom, as in the older pagan polities; partly because of their larger size and their freer scope for colonial expansion; but more because of the presence within them, or their identification with, the Christian Society, which is *the salt of the earth*. But *when the salt shall have lost its savour*, through the weakening or loss of faith, and through the divisions of Christendom, it may well be that the natural downward tendencies of merely human organizations, stimulated and inflamed by the overgrowth of population, with its attendant hopeless misery for large classes of the people, may result in the complete overthrow of τὸ κατέχον; which, after all, when unsupported by the presence of living moral and religious principle in its subjects, reposes, ultimately, only on brute force, and so must go down before stronger brute force in the hands of irresistible multitudes. Then, still on the lines of the old familiar process, but on a grander scale, will be the opening for ὁ τύραννος, the world-wide popular hero, the world's messiah, the 'saviour of society,' who shall bring in the secular 'good time coming,' in which, having at length got rid by combined effort, under his leadership, of the incubus of a supernatural religion, and substituted for it the 'religion of humanity,' culminating in the worship of the personal Antichrist, as the head and representative of humanity, and, really, through him, of the Evil One who is

behind him, the 'tribes of the earth,' amid much promise of unexampled material success and prosperity, shall give themselves up to a wholly secular existence, *eating and drinking, marrying and giving in marriage*, with a firm persuasion that all things are to *continue as they were from the beginning of the creation*, 2 *Pet.* iii. 4.

Antecedently to this the Millennium (see above, Note XII. p. 524), closes with the *loosing of Satan*. This is probably a gradual process, coinciding with, and possibly dependent and consequent upon, that gradual decay of faith among once Christian Nations which will culminate in *The Apostasy*, which is a condition precedent of the Manifestation of *the Lawless One*. This *Son of Perdition*, a title which indicates his ultimate destiny, will be the visible earthly agent of the Evil One; indeed, his all but incarnation, but that incarnation would imply a creative act, which he cannot compass. The nearest approach possible for him is his complete 'possession' of one who, for the sake of the Devil's bribe, the *kingdoms of the world and the glory of them*, shall be willing to comply with the Devil's condition, *All this will I give thee, if thou wilt fall down and worship me*, as a preliminary to his own receiving, as the representative of the Devil, the worship of mankind, as the Man-God, the deified head of humanity, the accursed parody of the Christ. Archbishop Trench writes (*Five Cambridge Sermons*, Macmillan 1857, Serm. I. p. 18) '"God is man," or "Man is God"—we must choose between these two statements, and accept the tremendous consequences of our choice. A time in the development of the history of our race arrives, when these are the only alternatives for every man. And if we are willing to believe St. Paul and St. John, be sure, brethren, that the question in the end will present itself to every man in a very palpable form, and one from which there shall be no escape, but that he must answer it one way or the other. Will he accept the God-man, Him who was God from everlasting before He was made man; or in lieu of Him, a man-god, a man that has lifted up himself, and been lifted up by the consent of his fellows, to this blasphemous height? Nor is it Scripture alone which declares this: he must

be blind indeed to the moral signs of the times, who cannot perceive this mystery of iniquity, the last and the crowning one, already working; this world-wide conspiracy, the same of which David spake in the second Psalm, spreading through an apostate Christendom, which is ripening more and more for an open revolt from its Lord. "Man is God," this is the new Gospel, which is seeking to supplant the old, or "God is man." It needs hardly be observed that this new gospel is indeed atheism, and that veiled under thinnest disguise. For "Man is God," what after all does it amount to but this—"Man is man"? for they who so speak, having in this very utterance evidently renounced a belief in God, in a Being, that is, greater, better, holier, wiser than man, have no right to retain and juggle with a name which belongs to another and a higher range of things than any which they would acknowledge, to deck themselves with its spoils, and by aid of these to cover and conceal their own miserable poverty; crouching, like some barbarous horde, beneath the ruins of temples and palaces which they themselves have destroyed. But leaving this, which is but by the way, the time will assuredly arrive when every man will have to choose for the one or the other. So it was at the first founding of the Church, when martyr and confessor first took their side, braving all and enduring all, rather than that they would give to any other man the honour and the worship which was rightfully their Lord's. So shall it be once more, amid fiercer fires and yet sharper trials, when the Church is passing through the final agony, "the great tribulation," which shall precede its entrance into glory. What the God-man is, in meekness, in patience, in love, in holiness, this the history of Jesus of Nazareth abundantly declares. Nor are we left in total ignorance of what the man-god will prove. We need but to study him in the completest manifestation which he has yet assumed, I mean, of course, in the deified emperors of Rome, a Tiberius, a Nero, or a Domitian, and we may a little guess the moral lineaments which he will wear. What altogether he will be, it is reserved for the final Antichrist, in his yet more complete opposition to all which is divine, in the final apotheosis of man, to declare;

when he, being indeed incarnate sin, shall "as God sit in the temple of God, showing himself that he is God," and being accepted and worshipped as such by all save the little company (and they will be a little one then), who shall recognize in Jesus of Nazareth the only begotten of the Father, and who in the strength of this confession, "I believe in Jesus Christ, the Son of God," shall overcome at last by the blood of the Lamb, issuing triumphantly from those fires in which they shall have been purified and made white and tried. To this decision, to this solemn consummation, the world's moral history, "the times of the Gentiles," are travelling, and by ever faster strides.'

The aim of the unseen agents and statesmen of the dark kingdom of evil has ever been at world-wide empire, the concentration of the world-power into one hand. This is, very evidently, becoming more and more possible, and probable. It seems that it will be realized, for a brief period, in the person of the Antichrist; who will use it in the furious endeavour to destroy the Faith and the Church of Christ from off the earth, as the great obstacle in the way of his designs, and especially of the world's worship of himself. Among early Christian writers, Hippolytus Romanus (A. D. 200) has left a special treatise *On Antichrist* which recals passages in Origen's writings, and, as might be expected from his having been a hearer of Irenæus, has some points in common with the latter's treatise *Against Heresies*. He describes Antichrist, whom he identifies with the '*little horn*' of *Dan.* vii. 8, as in close particulars a parody of Christ, as a 'circumcised Jew,' 'of the tribe of Dan,' who will 'send forth false apostles,' and 'gather together the scattered people,' and who, 'as the Saviour raised up and showed his holy flesh as a temple, will himself raise up again the temple of Stone in Jerusalem,' and 'restore again the kingdom of the Jews'; that he will be 'a tyrant and king,' 'ruling over the whole world,' 'a terrible judge,' 'a son of the devil,' 'a vessel of Satan,' 'a shameless fighter against God.' Describing (§ 54) his 'mode of action,' he says 'He will summon all the people (i. e. of the Jews) to himself from every country of the dispersion, claiming them as his own special children, promising to restore (ἀποκαταστήσειν) the

country and to raise up again their kingdom and people, that he may be worshipped as God by them;' that (§ 55) he will also 'summon to himself humanity (*τὴν ἀνθρωπότητα*), wishing to claim for himself what does not belong to him, promising deliverance to all, though unable to save himself'; that (§ 56) 'having gathered together to himself the people which everywhere has become unbelieving, he will, at their invitation, come to persecute the saints, their enemies and opponents,' and 'being puffed up by the Jews, who seek at his hands vengeance against the servants of God, will begin to send out against the saints edicts for the destruction everywhere of all who will not adore and worship him as God.' Hence the 'great tribulation' and fierce persecution; which will, however, last only a short time, being cut short by the Coming of Christ. All this shall befal (§ 43) in the last seven years, the last 'week of years,' of this Age; the Persecution falling in the last half week, or three and a half years; at which time also 'the two prophets, Enoch and Elias,' whom Hippolytus identifies with the Two Witnesses of the Apocalypse, will reappear, as the forerunners of the Second Coming, 'to proclaim the imminent Epiphany of Christ from heaven, and, working signs and wonders, to turn men to repentance because of their exceeding lawlessness and ungodliness.' The XVth Catechetical Lecture of St. Cyril of Jerusalem (A. D. 350) is also on this special subject, and deserves the attention of the student. It agrees, for the most part, very closely with St. Hippolytus' Treatise, which in all probability St. Cyril had seen; for the works of Hippolytus were very widely circulated in the East[1]. On the passage (§ 15) in which he says that 'Antichrist, wishing to deceive the Jews into the belief that he is the Christ, will show a zealous anxiety for the rebuilding of the Temple,' i. e. at Jerusalem, of which he understands 2 *Thess.* ii. 4, his Benedictine editor Tutteus notes that this was a very general opinion, and quotes St. Gregory Nazianzen, *Orat.* xlvii. as interpreting *the abomination of desolation standing in the holy place*, of 'Antichrist, who will be believed by the Jews to be Christ, and

[1] See Dr. Salmon's article, 'Hippolytus Romanus' in the *Dict. of Christian Biography.*

will be seated in the rebuilt Temple, and will seem to be King of the whole world.' It seems hardly possible to resist the belief that some remarkable movements among the Jews may be connected with the close of the *Times of the Gentiles*, until the fulfilment of which Jerusalem is to be *trodden down of the Gentiles, St. Luke* xxi. 24. Perhaps the world-diffused race may do for the furtherance of the aims of this pretender what they would not do for the religion of Jesus. Ancient Christians based their thought that this will be so on *St. John* v. 43, *If another shall come in his own name, him ye will receive.* It is quite conceivable that in future schemes of world-wide Empire the Jews may play a large part, especially in the financial aspects of any such movement. They have, alas, motives enough for a virulent spirit of revenge towards Christendom. But see the next Note. On the general subject of Antichrist the student may consult Dr. Doellinger's Appendix I, *On the History of the Interpretation of the passage about the Man of Sin*, in his *First Age of the Church*, and the article 'Antichrist' in J. H. Blunt's *Dictionary of Doctrinal and Historical Theology.*

NOTE XVI. § 192. p. 388.

The Restoration of the Jews.

The whole subject of Inspired Prophecy relating to the destinies of the children of Abraham needs, perhaps, a careful reinvestigation. It runs through the whole Bible Revelation from first to last; and a just view of it may be necessary to a just view of the whole with which it is so intimately bound up. It can hardly be denied that the general tenour of Old Testament prophetic language with regard to God's treatment of and purposes towards the Jews does point to a recovery and a restoration to His favour, and to their own country, which are beyond what has already happened in their past history, whether in the Return from the Captivity, or in the Maccabean deliverance from the godless tyranny of Antiochus Epiphanes, or in the offer to them of the kingdom of God and the admission of the believing *remnant*

into the Catholic Church, their merging in it, the true *Israel of God*: i.e. it points to something which is still future, it is not yet exhaustively fulfilled. To think this is entirely consistent with the fullest acknowledgment of a most glorious and blessed spiritual fulfilment, in the Christian Church, of the promises to Abraham and to David, and of the later prophecies to and concerning the People of Israel.

The student should carefully consider, as a whole, the following passages:—

I. The Law. The germinal parent passage, the promise to Abram, *Gen.* xii. 1–8, compared with xxiii. 4, *Acts* vii. 3–5, and *Heb.* xi. 8, etc.: *Gen.* xiii. 14, etc.: The Solemn Covenant, xv. 7, etc., especially 18: xvii. 8, the Sign of the Covenant: The Promise to Isaac, xxvi. 2–5: To Jacob, xxviii. 13: Jacob's faith in the Promise, xlvii. 29; xlviii. 4, 21: Joseph's faith in the Promise, l. 24.

Exod. iii. The promise of the immediate and primary fulfilment.

Lev. xxvi. The enjoyment of the land depends on observance of the Covenant, cp. *Deut.* v. 33 and *Deut.* viii. and *Deut. passim*: *Lev.* xxvi. 33, The Scattering; 41, The promise, even then, to repentance.

Num. xiv. The people, through their faithlessness, cannot enter the land.

Deut. xxviii. 64, The Scattering: xxx, The promise to repentance.

II. The Prophets. Joel, the first to speak of *The Day of the Lord*, forewarns of judgment through *a people great and strong*, yet invites to repentance, promises restoration, and the Gift of the Holy Ghost, cp. *Acts* ii. 16, etc., and passes on to the Final End in the Judgment of the Gentiles, and the New Jerusalem. His prophecy in fact is a germinal epitome of the whole sweep of inspired prophecy, later prophecies, even to the Apocalypse inclusive, being but the expansion of its topics.

Amos, Warnings of awful judgment against Israel and Judah, yet with the promise of Restoration, ix. 11, etc.

Hosea, i. and ii., God's Church guilty of whoredom; conse-

quent judgment, yet promise of Restoration: iii. 4–5, Restoration: so also vi. 1–3, xi. 8–11, and xiv.

Micah, ii. 12, 13, Salvation of a Remnant: iv. 1–8, The final Consummated State, in the New Jerusalem; (observe the identity of iv. 1–3, with Isaiah ii. 2–4): vii. 20, The sureness of the promise, a verse reproduced in the *Benedictus*, Lu. i. 70, etc.

Isaiah, i. 24: ii. 2–4: iv. 2–6, Restoration of the Divine Presence: vi. 13, Even at the worst a stem remains: xi, xii. (xi. 4 is applied by St. Paul, 2 *Thess.* ii. 8, to the destruction of Antichrist): xiv. 1–3, Return from Captivity, not necessarily exhaustively fulfilled in any past returns: xxv, xxvi, point to the Palingenesia, xxv. 8, 9 and xxvi. 19, looking on to the Resurrection (as Dan. xii. 2, 3, 13) as a necessary part of it: xxx, Judgment followed by Restoration, so xxxi, xxxii: xxxii, The out-pouring of the Holy Spirit, cp. xliv. 1–5: xxxiii. 15–23, Restoration: xxxiv, The Judgment of the Anti-Christian world: xxxv, The Palingenesia: xl. 1–12, The great Forerunner of the Advent, cp. *Mal.* iii. iv, fulfilled primarily, but not exhaustively in St. John Baptist: also xlix. 14, etc.; li. 9 to lii. 12; liv, lv; lxi–lxiv; lx. 17, etc. and lxvi.

Zephaniah speaks of judgment, invasion, the conversion of the Gentiles, the salvation of a remnant of Israel, and the Restoration of Zion and Jerusalem.

Habakkuk, ii. 2, 3, comparing Heb. x. 33, and the LXX; also ii. 14; and Obadiah 15–21.

In Jeremiah the passages to be noted are iii. 12–18; xvii. 25, 26, compared with xxii. 4; xxiii. 3–8; xxiv. 4–7; xxx, xxxi; and xxxiii. 14–22.

In Ezekiel xi. 16–20, compared with xxxvi. 24, etc.; xvi. 60–63; xx. 40–44; xxxvii; and chs. xl–xlviii.

Daniel speaks much of the final *time of trouble* (xii. 1, cp. xi. 33) under Antichrist, of whom Antiochus Epiphanes was an eminent type; hints, xi. 45, at his opposition to Christ, cp. viii. 11 and 25, his suppression of Christian worship in the (restored and Christian) Sanctuary at Jerusalem, viii. 11, xi. 31, with the help of the unbelieving Jews, xi. 31; his substitution of his own temple-palace in its place, xi. 45. But he does not dwell on any pre-Advent restoration of believing Christian Jews,—though his language about the Sanctuary, and the daily

sacrifice, which Antichrist destroys, implies it—but passes on to the Resurrection, in which he is promised a share.

The three last prophets, the prophets of the Return from Babylon, speak, no doubt, of the joys and blessings of that restoration, and point onwards to the Coming of Christ, of which it was a type and a pledge. Yet they do so in language which blends in prophetic fore-shortening the glories of the First and of the Second Coming, and so is not yet exhausted. Observe especially Haggai ii. 6–9 and 20–23, on which see Dr. Pusey's commentary; Zechariah, ii. 10–13, especially regarded as spoken by the Eternal Son; viii. 1–8 (comparing 2 *Sam.* vii. 11 and *Rev.* xxi. 7), and viii. 20–23; and xii–xiv, where see Pusey on xii. 1, xiv. 2, 4, 5, etc.; and Malachi iii. and iv, where see Pusey on iii. 1, 2, on the 'blending of the first and second coming of our Lord;' and on iv. 5, on the return of Elijah.

The language of St. Paul in *Romans* xi. seems absolutely to forbid the thought that these prophecies have already, and, indeed, long since, been exhaustively fulfilled. Eighteen centuries of subsequent history, exhibiting the Jewish Race *shut up* indeed *together in unbelief,* yet still guarded throughout in their marvellous national and religious distinctness, only make the Apostle's inspired language to be now even more remarkable than when it was uttered. He speaks of some future recovery which shall be, as it were, *life from the dead.* How are we to understand this expression? One speaks with hesitation. On these subjects thought moves among mysteries which the future course of events alone can fully unravel. Any suggestions must be tendered with the humblest submission to the corrective thought of other believing students of Holy Scripture, and to the ultimate judgment of the collective Christian Body. Yet God wills that the intimations which He has vouchsafed to His Church in the *sure word of prophecy* should be *given heed to*, as unto *a light shining in a dark place;* and the more so, as the end draws nearer and the times grow darker. For us, and for those that come after us, to do so is a duty exactly analogous to that of the first generation of (especially Jewish) believers, with

regard to the enigmatic hints of the Olivet Prophecy; the duty of watching *the signs of the times* in a spirit of faith in His sure deliverance at the moment of sorest need, a faith which in their case was fully justified by the event. Looking then in this spirit at St. Paul's language, may it mean that, in the predicted, and now visibly incipient decay of faith among Gentile Churches, a movement towards faith in Christ on the part of the Jews, or some considerable proportion of them, may revive Christianity in the world; and that, coincidently with the return of the Jews in large numbers, whether with Christward tendencies or otherwise, to their own land, Jerusalem, when *the times of the Gentiles shall have been fulfilled*, may become once more, through the faith of Christian Jews, the centre of Christian life in the world? If so, it would naturally be the great object of attack for the mighty unbelieving world-power, then combining the forces of the de-christianised Gentile nations with the races, the *Gog and Magog* of prophecy, which have always resisted Christian influences, and with the still unbelieving Jews who seek a false, a merely earthly Messiah, and find him—in Antichrist. To this *Rev.* xx. 9 seems to point, speaking of a time, evidently the very climax of the *last time*, when, after the close of the millennial *times of the Gentiles*, after the loosing of Satan, *the camp* (παρεμβολή) *of the Saints* and the *beloved city*, are threatened by alien hosts, and the typical period of Hezekiah, face to face with the insolence of Rabshakeh and the might of Sennacherib, is reproduced, on a grander scale; but with like result, in the end; though, apparently, not without the temporary capture of the Christianized Jerusalem, the profanation of its restored (Christian) Temple by *the abomination of desolation*, and its conversion into the Temple-Palace of the temporarily successful Antichrist, who, seated there, will claim the worship of mankind. Compare *Daniel* viii. 11, xi. 31, etc., and 45 (on which last see *Speaker's Commentary*) and 2 *Thess.* ii. To some such events the Apostles evidently looked forward, with a faith which, we cannot doubt, was grounded on the prophecies of old, as those prophecies were interpreted to them, First, by the general view of the Old Testament imparted to the Church by the Lord Himself after

His Resurrection, and, Secondly, by their own inner spiritual illumination, *the mind of Christ*, which they had, 1 *Cor.* ii. 15, *the unction from the Holy One*, 1 *John* ii. 20.

Should we be right in connecting with these events the prophetic intimation, which so significantly closes the Volume of the Old Testament (*Mal.* iv.), of the re-appearance of the Prophet Elijah? It would seem so. If the Apostles and disciples in general were aware of the disclosure made by the angel Gabriel to Zacharias in the Temple that his child should *go before the Lord their God in the spirit and power of Elijah*; or of the Lord's saying, *St. Mat.* xi. 14, to the multitudes concerning John,—*If ye will receive* (εἰ θέλετε δέξασθαι) *it* (or, *him*), *this is Elijah which is to come: He that hath ears to hear, let him hear*,—still they did not take in its real meaning, nor discern its fulfilment. Accordingly, after the appearance of Elijah at the Transfiguration, they very naturally reminded the Lord of the prophecy, and of the teaching of the Scribes founded upon it. His answer is remarkable. While He said indeed that *Elijah was already come*,—meaning, as they were then led to perceive, the Baptist, i.e. in *the spirit and power of Elijah*,—He yet said that *Elijah indeed cometh first, and shall restore all things*, ἀποκαταστήσει πάντα. Compare St. Peter's language as to the ἀποκατάστασις πάντων, in *Acts* iii. 21, the only other passage in which this phrase occurs, and then with a distinctly future reference. Christ's words leave room for, if indeed they do not directly assert, a further coming of Elijah, which is still future. He had come, and he had not come. See the Baptist's own answer, *John* i. 21. *In spirit and power* he had come, through and in the Baptist. In literal, personal, visible, bodily presence he had not yet come; but will come, in the End. Are we permitted in respect of this, and of some parallel cases in Holy Scripture, to conjecture something like this, That, had it been possible for the faith of man to have risen fully to the thought that, *in spirit and power*, in idea, Saint John Baptist, *than whom among those born of women there had not arisen a greater*, was Elijah; and so to have accepted him as such, obeyed his teaching, and so been led to embrace Jesus with heart-surrendering loyalty as the Christ, The Son of God, The King of Israel;

then no more had been needed; the prophecy had been, not partially and imperfectly, but sufficiently, fulfilled, and so exhausted; the *Gospel of the Kingdom* had been fully accepted, first, by a loyal Israel, then by the general world; the Kingdom of God had fully come, in the Regeneration of the world? *If ye will to receive it* (or, *him*), *this is* (αὐτός ἐστιν) *Elijah which is to come.* The idea is real to those who, morally and spiritually, are able to receive it. And the initial requisite is a moral willingness, εἰ θέλετε, such as was in those few devout souls of that generation who really *waited for the consolation of Israel,* whose *eyes* therefore *saw God's salvation,* and who thankfully knew that they saw it. Full childlike faith realizes all, even now, and lives in Heaven now; for to it the New Jerusalem, the Catholic Church, is already *in the midst of them,* and they in the midst of it. The *Kingdom of God* is *within them;* though it has not *come with observation* to the general world. The *pure in heart see God.* But they, that generation of Israel as a whole, did not will to receive the stern preacher of repentance and holiness; and so to them he was not *Elijah which was to come.* So there must be for them, and for their unbelieving descendants, a literal bodily personal return of the actual visible Elijah; as also, after it, of the Son of God, when *every eye,* in the most absolutely literal sense, *shall see Him, and they also which pierced Him.* A spiritual fulfilment suffices for the spiritually-minded; for the rest there must be a bodily fulfilment. So when the Lord comes in visible glory, it will not be to or for the spiritual, who, by faith and sacraments, shall have been, and shall be, His very own, *members of His Body, of His flesh and of His bones.* For all such, if already departed, shall *be brought with Him;* and if still *alive and remaining* on earth, *shall be caught up to meet Him in the air,* and, *changed, in a moment, in the twinkling of an eye,* into Resurrection glory, shall also come with Him, and *with Him* shall *sit on His Throne,* and *judge the world,* when He shall come *to be glorified in His saints, and to be marvelled at in all them that believe, in that day,* 2 *Thess.* ii. 10; cp. *St. Jude,* 14, 15. Even now, of course, God and Christ and the spiritual world are really as near as they will be when Christ shall come again. Believers realise this. The visible appear-

ance, within the conditions of this present age, and to the bodily eye of those still in the flesh, is, perhaps, needed only for those —the last and worst generation of unbelievers—who cannot otherwise be made to acknowledge Him to Whom *every knee must bow*, and Whom *every tongue must confess*. And to such His manifestation of Himself must be as *a consuming fire*. From this His previous manifestation of Himself to His own redeemed, within the veil, whether at the last for the purposes of their return to earth with Him, or at any intervening time, is a distinct thing, alike in nature and in time.

Certainly the Fathers speak of a visible re-appearance of Elijah in his own person as to be expected before the future visible Advent of the Lord. Dr. Pusey, in a Note to his two Bristol Sermons of 1850 on 'The Danger of Riches,' remarking first, of our Lord's saying *Elijah shall first come, and shall restore all things*, that 'When He so spake, John was beheaded,' proceeds to say, 'Hence Justin Martyr speaks positively: "Our Lord hath in His teaching delivered this very thing, saying that Elias shall come; and *we* [Christians as opposed to Jews] know that this shall be, when our Lord Jesus Christ is about to come in glory from heaven." *Dial. c. Tryph.* § 49.' Dr. Pusey refers also to two places in Tertullian, *De Res. Carnis*, 22, and *De Anima*, 35; to St. Jerome on *Mat.* xi. 14 (Migne's ed. vol. viii. p. 72), a passage apparently referring to the last-mentioned place of Tertullian; to St. Greg. Nyss. *Testim. adv. Jud.* t. ii. p. 120; Auct. *de Prom. et Praed. Dei*, c. 15; to Theodoret and St. Cyril Alex. *on Malachi*; Andreas Cæsar *on Rev.*; and to St. Greg. *Mor.* XIV. 23, on *Job* xviii. 20 (Migne, i. 1053); *Mor.* XX. 34, on *Job* xxx. 23 (Migne, ii. 178); and *Homil. VII. in Evangelia*, § 1, on *John* i. 19–28 (Migne, ii. 1100)—as all 'speaking positively' of a future personal bodily re-appearance of the great Prophet Elijah as the forerunner of the Second Advent. The first two of the three places in St. Greg. are remarkable, for in both he distinctly expresses the idea that Elijah, since he did not die, is still in the flesh, in which he will return, to die under the persecution of Antichrist, 'Etsi ad coelum raptus Elias esse perhibetur, mortem tamen distulit, non evasit.... Veniet restiturus omnia, quia ad hoc nimirum

huic mundo restituitur ut et praedicationis munera impleat, et carnis debitum solvat;' and in the first—like Tertullian, *de Anima*, 50, St. Hil. *in Matt.* xvii. and St. Ambrose, *in Psal.* xlv—he couples Enoch with Elijah, saying of both, 'ad medium revocabuntur, et crudelitatis ejus [Antichristi] saevitiam in sua adhuc mortali carne passuri sunt.' This would seem hard to reconcile with what is said about Enoch in *Heb.* xi. 5, and with the appearance of Elijah together with Moses *in glory* (*Luke* ix. 30) at the Transfiguration. St. Hippolytus similarly connects Enoch and Elijah, whom he speaks of as the *two witnesses* of *Rev.* xi. and the 'forerunners and heralds of the Epiphany of Christ from heaven;' see him *On Antichrist*, 43, &c.; also in the treatise (numbered 14 in Lagarde's ed.) *On the End of the World*, &c., § 21; also *On Daniel* (Lagarde, 59, p. 160) § 22, compare also § 42. Dr. Pusey also, in the same note, quotes St. Augustine, as follows, 'What John was to the First Advent that will Elias be to the Second Advent. As there are two Advents of the Judge, so there are two heralds: the Judge indeed one and the same, but the heralds two,' *Hom. on St. John*, iv. § 5; and, again, 'It is exceedingly well known (celeberrimum) in the discourses and hearts of the faithful that through this Elias, the great and wondrous Prophet, the law being explained to them, the Jews will believe in the true Christ, *i.e.* our Christ. For with good reason is his coming hoped before the Coming of the Saviour as Judge, who now too is, with good reason, believed to be alive;' also St. Chrysostom, as follows, 'When He saith "Elias indeed cometh and will restore all things," He means Elias himself, and the conversion of the Jews which is then to take place; but when He saith, "Which was for to come," He calls John Elias, with regard to the manner of his ministration. . . . . For as the other shall be the forerunner of the Second Advent, so was this of the First.' St. Chrys. on *St. Matt. Hom.* lvii. 1. See also Pusey's full note on *Mal.* iv. 5, in his *Minor Prophets.*

But all this is yet within the limits of this present age, though at the very close of it. Thus little time is left for the development of results from any revival of religion in the world through any turning of the Jews towards Christ. It is cut short

by furious persecution, perhaps exasperated by the revival itself; crushed by the temporary success of world-wide imperial secular power wielded by Antichrist, whom in the very darkest moment of his apparently complete triumph over Him *the Lord shall destroy with the brightness of His Coming*. It is therefore on the other side of that Coming, and of the General Resurrection and Judgment, that we are to look for the final full and permanent realization of the promised glories of the great *Regeneration*, as they are pictured in the far-reaching prophetic anticipations of both the Old and New Testament. Then it may be that the revelation of the mystery latent in St. Paul's reference in *Rom.* xi. 32, to purposes of mercy in the mind of God towards the many generations of Jews who, during the *times of the Gentiles*, have *all been shut up together in unbelief*, may light up with wondrous meaning the Apostle's anticipation of *life from the dead*, through their recovery[1], in that Resurrection-state *the hope of* which, as *the promise made of God unto their fathers* (*Acts* xxvi. 6), lay so deep in the heart of religious Jews before and at the time of Christ; which St. Paul so earnestly longed *that he might by any means attain unto* (*Philipp.* iii. 11); for the sake of which *he exercised himself to have always a conscience void of offence* (*Acts* xxiv. 14–16); *unto which*, he said, *our twelve tribes, instantly serving God night and day, hope to come* (xxvi. 7).

[1] It is not, of course, supposed that St. Paul's meaning is that all the Jews who since Christ have been born into an inherited condition of unbelief, through invincible ignorance, will, in the unseen state, now or hereafter, be brought to a saving knowledge of and belief in Christ; but that, in the case of such as have lived good lives according to their opportunities, and their natural and Old Testament knowledge of God and of His will, their inherited and, humanly speaking, inevitable unbelief will be no bar to the completion of their salvation by the revelation to them of the Christ Whom they had negatively rejected, *ignorantly, in unbelief*. Perhaps we may parallel this principle of the Divine dealings with the case of the mere outside heathen, who have never heard of Christ, and have had only the natural light and law of our common humanity to guide them, either in belief or practice. To such as, in that condition, have, in however blind *feeling after God*, followed that light and obeyed that law, and not, in hard selfishness, rejected and trampled them under foot, we are compelled by *St. Matt.* xxv. 31, &c., and *Romans* i. 18 to ii. 16, to believe, with thankful rejoicing, that mercy will be shown, and acceptance; and that, through the unknown Christ, at length graciously revealed to them, a place, most blessed albeit not the highest, will be opened to them, in the Eternal Kingdom of God.

Note XVII, § 200.

The Surrender of the Kingdom.

The one explicit passage on this mysterious subject is 1 *Cor.* xv. 20–28. It is important to observe that St. Paul is there clearly speaking, as he is also in the later verses, 45 etc., of Christ in His human nature, as the Second Adam, the Pattern, the Ideal Man, the Head of Regenerate Humanity. Hence there is no question of the Divine Royalty and Kingdom which eternally belong to Him as the Only Begotten Son; and so no opening to the heretical thought of Marcellus of Ancyra and Photinus, who, ignoring alike 'His pre-eternal existence and His endless kingdom' (*τὴν προαιώνιον ὕπαρξίν τε καὶ τὴν ἀτελεύτητον βασιλείαν*, Socrates, *H. E.* II. 19) spoke of His Godhead as only a sort of temporary 'extension of the Godhead of the Father' (*ἔκτασίν τινα τῆς τοῦ Πατρὸς θεότητος*, Theodoret. II. 10) to be withdrawn at the close of the Dispensation (*μετὰ τὴν σύμπασαν οἰκονομίαν πάλιν ἀνασπασθῆναι καὶ συσταλῆναι πρὸς τὸν θεόν, ἐξ οὗπερ ἐξετάθη*, *Ibid.*), and of the Son's 'being resolved into the Father' (*ἀναλύεσθαι*, St. Cyril. Hierosol. *Catech. Illum.* xv. 30)[1]. The kingdom spoken of, of which His future subjection to the Father will be the delivery to the Father, is to be associated in our thoughts entirely with His incarnate life and redeeming mediatorial work.

[1] See Cyril's whole passage on this subject; also St. Ambrose, *De Fide*, V. cap. xii–xv. (ed. Migne, vol. ii. col. 677). Note especially § 148, 'Si ut Filius hominis regnum accepit Dei Filius, ut Filius utique hominis etiam traditurus est quod accepit: Si ut Filius hominis tradit, ergo et ut Filius hominis subjectionem, utique per conditionem carnis, non per majestatem divinitatis, agnoscit;' and 154, 'Non utique secundum divinitatem subjectus est Dei Filius;' and 165, 'Si per naturam subjiceretur, semper subjectus maneret: cum vero subjiciendus dicatur in tempore, dispensationis ergo susceptae, non perpetuae infirmitatis erit illa subjectio;' and 172, 'Secundum humanae naturae assumptionem erit illa subjectio.' See also Archdeacon Norris' note, in his '*New Testament*,' on the place in 1 *Cor.* xv, and his reference to St. Chrysostom. Bernardin of Picquigny writes well, in his *Triplex Expositio*, on 1 *Cor.* xv. 25, etc., 'Oportet Christum a dextris Dei sedentem regnare eo quo coepit modo . . . usquequo Pater aeternus, suum adimplens promissum, *ponet omnes ejus inimicos sub pedibus ejus*, id est, usque ad finem mundi . . . *Tunc et ipse Filius*, ut homo, cum omnibus suis, id est, Christus caput Ecclesiae, cum omnibus membris suis, subjicietur Deo; Deumque gratus adorabit, laudabit, et glorificabit in aeternum.'

It is to be dated from His Glorification and Exaltation in His Resurrection and His Ascension; which Glorification and Exaltation are the reward of His Sufferings and of His perfect obedience unto death. It is that which is spoken of in *Psalm* cx. and in *John* xii. 23, xiii. 31; *Matt.* xxvi. 64, xxviii. 18, *Acts* ii. 33, iii. 21, v. 31, vii. 55, ix. 3, x. 36; *Rom.* xiv. 9; *Eph.* i. 20–23; *Philipp.* ii. 9–11; *Col.* i. 18–20, iii. 1; *Heb.* ii. 5, etc., x. 12, 13; and *Rev.* i. 13–18, v. 6–14, vi. 2, vii. 9–17, xiv. 14, xvii. 14, xix. 11–16, xx. 11–13, compared with *Matt.* xxv. 31, etc. It is given to Him as Man, for the purpose of overcoming all evil and all opposition to Himself and to God, and so of ultimately realising the Divine Ideal of Man and Man's World in their perfect conformity to God's Will, and to His great Purpose in their Creation. It is noticeable how the inspired Apostolic thought recurs to the language of *Psalm* viii., as the Divine Ideal of Man, the great Charter of Humanity, first realized in Christ the Second Adam, and, through Him and His completed Work, to be realized in His members also. *Eph.* i. 22 quotes *Ps.* viii. 6; so does *Heb.* ii. 5, &c., and notably the great passage 1 *Cor.* xv. 27, 28. The outward token of the completion of Christ's Work, of the great Consummation, for which all Creation, *groaning and travailing in pain together, waits* with us, is the *redemption of our body* (*Rom.* viii. 23), the final victory over *the last enemy*, in the Resurrection, which, immediately following the final overthrow of *the Dragon, the Beast, and the False Prophet*, the trinity of evil (*Rev.* xv. 13, xix. 20, xx. 10), immediately precedes the casting of Death and Hades into *the lake of fire* (*Rev.* xx. 14). Then the New Heaven and Earth, and the descent upon it of Christ with His redeemed and glorified Church, *the holy city, the new Jerusalem*, wherein *He shall reign over the House of Jacob for ever, and of His Kingdom there shall be no end* (*Luke* i. 33). Then under Christ as *the Head of every man*, the true King of Men, the King of Kings and Lord of Lords, *the Kingdom and dominion and the greatness of the Kingdom under the whole heaven shall be given to the People of the Saints of the Most High* (*Dan.* vii. 27), in whom are realized at once the characters and the promised blessings of the Eight Beatitudes.

So far all seems plain. But what is not generally realized, it is to be feared, among us now is this—That the Bible Revelation distinctly ends with Christ on earth, the renewed earth, and that for ever, as the home and dwelling-place of that Regenerated Humanity of which He is the abiding Head, in that Humanity of His which, including His Mystical Body vitally united to Himself, is the true *Temple of the Lord God Almighty*, *John* ii. 21; *Col.* ii. 9; *Rev.* xxi. 22; 1 *Cor.* vi. 19, iii. 16; 2 *Cor.* vi. 16; *Eph.* ii. 21. The characteristic and all-inclusive ultimate blessing, as promised alike in the Old Testament pictures of the Final State and in the New Testament echoes of them, is ever this, The *Tabernacling of God with men,* so that He shall *dwell with them, and they shall be His People, and God Himself shall be with them* ('*Emmanuel*'), *their God* (*Rev.* xxi. 3). The abiding guarantee of this supreme blessing is the Presence on earth of the Incarnate Son, the Second Adam, and also the abiding Emmanuel. Earth will then be part of Heaven; the contrast, opposition, or distinction between them for ever done away, God's will being done *on earth as it is in Heaven*, and so His *kingdom* fully *come.* For Heaven is no special distinct locality in the great universe of space; but is wherever God can fully manifest Himself to His fully receptive creature. And that He will do this on earth to Man, when sin, the one barrier to His gracious and loving Manifestation of Himself in and through His Son, is done away, when the Son's work for Man is complete—this is the final sum, and the most blessed closing assurance, of the Bible Revelation. I humbly believe it to be a great drawback from the strength and definiteness of our faith and hope that this is not more realized among us than it is; and that the minds of so many are possessed with vague ideas of some final disappearance of this present earth—ideas favoured by the misrenderings of our English Version, which speaks of *the end of the world* where it should speak of *the close of the age*—and of some shadowy Heaven—no one knows where—to follow; a heaven of a shadowy so-called merely 'spiritual' happiness—no one knows what—but something utterly unlike and alien from our present human social existence. The language of the Lord's

Prayer, and of His Parables of the Talents and the Pounds, the language of St. Paul in *Romans* viii., and of general prophetic description, re-stamped by New Testament Inspiration in 2 *Pet.* iii. and *Rev.* xxi., xxii., are the standing warrant of a much more glorious and definite anticipation, a far more truly human, real, and presently influential hope.

This great thought has the support, if anything were needed beyond Holy Scripture, of early traditional belief alike among Christians and Jews. Mede says (*Paraphrase and Exp. of* 2 *Pet.* iii, Works, vol. ii. p. 754) that it was one 'R. Samuel, one of the Doctors of the *Gemara* or Gloss of their Talmud, which was finished about 500 years after Christ,' who impeached and opposed, in the latter times, 'the more ancient opinion and tradition of the *Renovation of the World*;' and that 'After this time there appears to have been amongst the Jews a sect of the followers of the opinion of this R. Samuel, which at length was greatly advanced by the authority of that learned Maimonides .... Nevertheless *Aben Ezra*, who lived not long after *Maimonides*, maintained still the contrary, as others also did;' and he mentions particularly a Tractate of *R. Isaac Abarbinel*, 'wherein all the arguments brought against the *Renovation* are confuted.'

Among the Fathers, St. Cyril of Jerusalem, in the 4th cent., witnesses to the same belief in his XVth *Catechesis*, § 3, saying that 'on the glorious coming of our Lord Jesus Christ from heaven, *γίνεται τοῦ κόσμου τούτου συντέλεια καὶ ὁ γενητὸς οὗτος κόσμος πάλιν ἀνακαινοποιεῖται. ἐπειδὴ γὰρ καὶ φθορὰ καὶ κλοπὴ καὶ μοιχεία καὶ πᾶν εἶδος ἁμαρτιῶν ἐχύθη ἐπὶ τῆς γῆς καὶ αἵματα ἐφ' αἵμασιν ἐμίγη, ἐν τῷ κόσμῳ ἵνα μὴ μείνῃ τὸ θαυμαστὸν τοῦτο οἰκητήριον ἀνομίας πεπληρωμένον, παρέρχεται ὁ κόσμος οὗτος, ἵνα ὁ καλλίων ἀναδειχθῇ.*' And he speaks, *ibid.*, of a Resurrection of Nature as well as of Man, *Εἰλήσει τοὺς οὐρανοὺς ὁ Κύριος, οὐχ ἵνα ἀπολέσῃ τούτους, ἀλλ' ἵνα αὐτοὺς πάλιν καλλίονας ἐγείρῃ .... ἀνάστασιν προσδοκῶμεν καὶ τῶν οὐρανῶν .... Παρέρχεται τοίνυν τὰ φαινόμενα, καὶ ἔρχεται τὰ προσδοκώμενα τὰ τούτων καλλίονα.*

Similarly Origen, whom Mede (vol. ii. p. 766) quotes as saying, *Contra Celsum*, lib. III, *Οὐκ ἀρνούμεθα τὸ καθάρσιον πῦρ, καὶ τὴν τοῦ κόσμου φθοράν, ἐπὶ καθαιρέσει τῆς κακίας καὶ ἀνακαινώσεως τοῦ*

παντός, words more noticeable because Origen was a strong opponent of all ideas of a carnal millennium on earth, such as those of Cerinthus, Papias, and Nepos (if Eusebius' report of them, *H. E.* iii. 28, 39, and vii. 24, is to be trusted) or those ascribed to Apollinaris, for whose views see Epiphanius, III. 26.

The passage which Mede quotes from Tertullian, *Adv. Marcion.* III. 24, and a strange passage in Lactantius, *Inst. Div.* VII. 24–26, both obscure the whole subject by placing the Advent of Christ, the Resurrection and Judgment, and the Descent of the New Jerusalem *before*, and the Reign of Christ and His Saints, and His dwelling with them, on a happy and peaceful earth, *during*, the Millennial Period. This involves Lactantius in the express assertion of the co-existence on earth of the glorified saints in the risen state with the 'nationes,' their subjects, still 'in corporibus,' in the natural life, though preserved from death through the Thousand Years, after which the 'princeps daemonum,' being loosed, will seduce them into a war against the Holy City which will end in their utter destruction. All this is absurd. It arises from 1. The taking the *First Resurrection* of *Rev.* xx. 5 to be a literal bodily Resurrection[1]; and, 2. The transference to the Millennial Period of features that belong only to the Final, the Consummated and heavenly State. The Millennial Period ended, Lactantius says, 'Renovabitur mundus a Deo, et coelum complicabitur, et terra mutabitur; et transformabit Deus homines in similitudinem angelorum, et erunt candidi, sicut nix; et versabuntur semper in conspectu Omnipotentis, et Domino suo sacrificabunt, et servient in aeternum. Eodem tempore fiet secunda illa et publica omnium resurrectio, in qua excitabuntur injusti ad cruciatus sempiternos.' These last words bear witness to the expectation of the 'Renovation of the World;' but it is impossible that either Tertullian or Lactantius can have had the actual text of the Apocalypse before them while they wrote as they did on the general subject.

St. Augustine writes, *De Civ. Dei*, xx. 14 (Migne, VII. 679), 'Peracto quippe judicio tunc esse desinet hoc coelum et haec terra, quando incipiet esse coelum novum et terra nova.

[1] See St. Augustine's argument that it is a spiritual Resurrection, *De Civ. Dei*, xx. vii. vii., Migne, vol. vii. col. 665.

> Mutatione namque rerum, non omni modo interitu transibit hic mundus. Unde et Apostolus ait, *Praeterit enim figura hujus mundi, volo vos sine sollicitudine esse.* Figura ergo praeterit, non natura.' On this passage Bishop Newton, *Prophecies*, Dissert. xxv. p. 597, writes thus, 'And indeed why should the new heaven and the new earth be destroyed, when there shall be no more sin, when "there shall be no more curse," when "there shall be no more death?" *The heaven and the earth of old* (2 *Pet.* iii. 5) for the wickedness of man perished by water: "The heaven and the earth which are now, are reserved unto fire against the day of judgment and perdition of ungodly men;" but why should not the new heaven and the new earth be preserved, "wherein dwelleth righteousness?"'

It would seem then that the Surrender of the Kingdom is coincident with the Return, in fulfilment of the Angels' prediction, *Acts* i. 11, of the Second Adam, the Man Christ Jesus from the Right Hand of the Father, to the Renovated Earth, *when He shall have put down all rule and all authority and power*, and *put all things under his feet.* For this exercise of power such as He has wielded from His Ascension till His Return there will be no further need, when the great Purpose for which it is wielded shall have been for ever secured. As Man, the Head and King of His Elect Church and of redeemed Humanity, His place will be for ever with Man, in Man's new and everlasting home, the gloriously regenerated earth, to guide and direct the progressive moral and spiritual development, through the agency of His great instrument, His Elect Church, His mystical Body, of the myriad millions of τὰ ἔθνη, the uncovenanted saved. For this work He will *reign over the House of Jacob for ever, and of His Kingdom there shall be no end.* While He will be *the Head of every man* (1 *Cor.* xi. 3), *God* will be *His Head* (*ib.*), and as redeemed Humanity will be *Christ's*, so Christ *will be God's* (1 *Cor.* iii. 23). Subjection, in perfect submissive and active conformity of will, has ever, in the days of His Flesh, and since, been the mark, and indeed the very moral perfection, of the Son of Man. We need not therefore stumble at the revelation that, when the Divine Ideal in the Creation of Man shall have been in Him

fully realized, it will be so still. Such filial subjection and conformity are the very crown of Human Nature; and must therefore be chiefly seen in Him, the Pattern. Nay, it will be the very seal and token, indeed, in a sense, the cause, of His abiding Royal Supremacy over the Race He so loves, and for whose sake He was content to *sanctify Himself*, and, *Son though He were*, and *the Captain of our Salvation*, to *learn obedience by the things which He suffered*, and, *being made perfect through sufferings*, so to *bring* His *many* brethren *unto glory*; a glory of which, for Him and for them, the very essence is perfect subjection to God, in supreme love to the Father, *with all the heart, with all the soul, and with all the mind*. 'Sancti subjiciuntur Deo ut patri; Deum laudant, amant, glorificant, ut omnium bonorum auctorem. Deus sanctos diligit ut filios, omnium suorum bonorum possessione replet et beatificat, ut suae felicitatis haeredes. O beatum commercium! O felicem sanctorum Deo subjectionem! Ergo Deo subjici et servire, regnare est; nec est alia sanctorum beatitudo, aut aliud regnum aeternum quam Deo subjici, servire, Deum amare, adorare, laudare' (Bernardinus a Piconio, in 1 *Cor.* xv. 28).

Such, it would seem, will be the final expanded result, after slow evolution, of the mysterious intimation, the typical secret, which lay hid in the Presence of the Shekinah Cloud and Light upon the Mercy-seat in the Holy of Holies in the Tabernacle of Israel in the Wilderness. The process of its evolution may be traced through such marked stages as the following:—The Conquest of the Heathen Races and the Possession of the Promised Land, events typical of the saints' final *Inheritance of the Earth*; The fuller development of the Theocratic Idea—taking a more visible and outward form because of the backwardness of their unspiritual hearts—in the Holy City, with its permanent Temple, and with the glorious Palace and extended rule of its Peaceful King, in the Solomonic era; all true and most significant types (see *Psalms* xlv. and lxxii.) though earthly, and so partial and imperfect, and destined to be broken and cast aside; Next, in more spiritual wise, through the Captivity, and then the Dispersion, resulting in an extended currency of better moral and spiritual

ideas among *the Nations;* Then through the Catholic Church of *the Times of the Gentiles*, a spiritual *Israel of God* spread throughout the world, for the redemption of such among *the Nations* as will to be redeemed. All these are stages working upward to a glorious, a complete, a permanent fulfilment, in *the Regeneration.*

The outward and visible sign, the eternal guarantee and security, of the final completed blessedness of redeemed Humanity; the indestructible conduit and channel, where through as through a Sacrament, God will ever inflow into *the Saints*, and overflow upon *the Nations;* will be the actual Presence in flesh, upon the renovated earth, of the One Mediator, the Incarnate Son, the God-Man, the Shekinah, the Image, and Glory, of God, Emmanuel, God with us, our King, Perfect God and Perfect Man, *the Head of every man*, as God of Him.

GLORIA IN EXCELSIS DEO,
ET IN TERRA PAX HOMINIBUS BONAE VOLUNTATIS.

THY KINGDOM COME,
THY WILL BE DONE, IN EARTH AS IT IS IN HEAVEN.
AMEN.

EVEN SO, COME, LORD JESUS.

APPENDIX II.

ADDITIONAL NOTES AND REFERENCES.

Sect. 8. p. 14. The Old Testament prepares the way for the Christian beliefs of the Trinity and the Incarnation.—See St. Hil. Pictav.'s argument, in his *De Trinitate*, Books IV. and V, that God in the Old Testament is not 'solitarius;' also Book VI. 19 and VIII. 47; also Tertull. *adv. Prax.* 5.

9. p. 15. God is eternally a Father.—St. Leo, *Serm.* XXIV. (vol i. 84, 210), 'Sempiterne enim Filius, Filius est; sempiterne Pater, Pater est;' also Pearson, *Creed*, Art. II. His only Son. III.

Ibid. The Father contemplates Himself in the Son.— St. Hil. Pictav. *De Trin.* IX. 36 (Migne, vol. ii. col. 307).

10. p. 16. The Father has ever worked through the Son.—St. Ath. *Cont. Ar.* III. 12, οὐδὲν δέ ἐστιν, ὃ μὴ δι' Υἱοῦ ἐνεργεῖ ὁ Πατήρ.

21. p. 33. On the Plural Name of God.—Liddon, *Bampton Lect.* II. p. 72.

22. p. 37. Mediatorial relation of the Son in respect of the preservation of the Universe.—St. Irenaeus, *adv. Haer.* V. p. 586.

42. p. 71. Reflex illustration of the Divine from the Human Nature.—Tertull. *adv. Prax.* 5.

48. p. 87. Free-Will essential to finite personal life.—St. Thomas Aquin. *Sum.* I^{a}. Qu. lxiii. Art. 1, in ed. Migne, vol. i. p. 1120.

56. p. 100. Man the representative microcosm.—Bp. Andrewes, *Sermons*, Vol. i. Serm. XVI. p. 275; and Bp. Bull, *Works*, Vol. i. Serm. XI. *On the Existence and Nature of Angels*, p. 267; and the Russian theologian, Macaire, Bp. of Vinnitza, *Théologie Dogmatique Orthodoxe*, Part. II. ch. i. § 76, p. 517; and Noirlieu, *Dogmes Principaux du Christianisme*, ch. x. p. 224.

59. p. 111. Possible benefit to the angels from the Incarnation.—St. Hippol. *Against Beron and Helix*, 2 (Lagarde's ed. p. 59, l. 26).

Ib. p. 112. Created things not instantly consummated.—St. Iren. *Adv. Haer.* IV. cap. 73, p. 520; St. Hil. Pictav. *De Trin.* XI. 44 (Migne, II. 488).

Sect. 68. p. 134. Pity felt by the Λόγος ἄσαρκος for the Gentiles.—Commenting on *Ps.* lxix. 26, where the Lxx. has καὶ ἐπὶ τὸ ἄλγος τῶν τραυμάτων μου προσέθηκαν, St. Hippolytus, *Ag. the Jews*, 7 (ed. Lagarde, p. 66. 16), paraphrases, Πρότερον μὲν ἄλγος εἶχον ὡς φιλάνθρωπος διὰ τὴν πλάνην τῶν ἐθνῶν, ἀλλ' ἐπὶ τὸ ἄλγος προσέθηκάν μοι ἕτερον πλανηθέντες καὶ αὐτοί.

70. p. 138. Revelation to Primeval Man.—St. Ath. *De Incarn.*, quoted by Bull, Disc. V. *On the state of Man before the Fall*, Bull's Works, vol. ii. p. 103.

71. p. 140. Visible Appearance of the Son to Adam.—St. Hippol. *Fragment* 21, in ed. Lagarde, p. 125.

73. p. 143. Targum Paraphrase of the Name of God.—Pearson, *Creed*, Art. II. His only Son, I. 'Thirdly,' note.

82. p. 158. The Mediator is also the Judge.—St. Iren. *Adv. Haer.* IV. cap. lxx. p. 507.

83. p. 161. Add. to refs. in Note, St. Aug. *De Genesi ad litt.* VIII. xviii. 37; Migne, iii. Part. I. p. 387.

95. p. 192. To the ref. to St. Cyril Hierosol. *Catech.* x, add the following, from St. Hippolytus, *De Antichristo*, 3, on the impartial tenderness of the Word, Ἐπειδὴ τὸ ἑαυτοῦ εὔσπλαγχνον καὶ ἀπροσωπόληπτον ἐνδείκνυται διὰ πάντων τῶν ἁγίων ὁ Λόγος, ἐφοδιάζων καὶ ῥυθμίζων αὐτὸν ὡς ἔμπειρος ἰατρὸς πρὸς τὰ ἡμῖν συμφέροντα ἐπιστάμενος τὴν τῶν ἀνθρώπων ἀσθένειαν, τοὺς μὲν ἀγνοοῦντας ἐκδιδάσκειν πειρᾶται, τοὺς δὲ πλανωμένους ἐπιστρέφει εἰς τὴν ἑαυτοῦ ἀληθίνην ὁδόν, τοῖς μὲν μετὰ πίστεως ζητοῦσιν εὐκόλως εὑρισκόμενος, τοῖς δὲ καθαροῖς ὄμμασι καὶ ἀγνῇ καρδίᾳ κρούειν τὴν θύραν ἐπιθυμοῦσιν εὐθὺς ἀνοιγόμενος. Οὐδένα γὰρ ἀποβάλλεται τῶν ἑαυτοῦ δούλων ὡς μὴ ὄντα ἄξιον τῶν θείων μυστηρίων, οὐ πλούσιον προτιμῶν πένητος οὐδὲ πένητα διὰ τὸ μέτριον ἐξουθενῶν οὐδὲ βάρβαρον ὀνειδίζων οὐδὲ τὸν εὐνοῦχον ὡς μὴ ἄνθρωπον ἀφορίζων οὐδὲ θῆλυ διὰ τὴν ἐξ ἀρχῆς γενομένην παρακοὴν μισῶν οὐδὲ τὸν ἄρρενα διὰ τὴν παράβασιν ἀτιμάζων, ἀλλὰ πάντας θάλπων καὶ πάντας σωζεῖν ἐπιθυμῶν, πάντας υἱοὺς Θεοῦ καταρτίσαι θέλων καὶ τοὺς πάντας ἁγίους εἰς ἕνα τέλειον ἄνθρωπον καλῶν. Ἑνὸς γὰρ καὶ ὁ τοῦ Θεοῦ Παῖς, δι' οὗ καὶ ἡμεῖς τυχόντες τὴν διὰ τοῦ Ἁγίου Πνεύματος ἀναγέννησιν εἰς ἕνα τέλειον καὶ ἐπουράνιον ἄνθρωπον οἱ πάντες καταντῆσαι ἐπιθυμοῦμεν. Ἐπειδὴ γὰρ ὁ Λόγος τοῦ Θεοῦ ἄσαρκος ὢν ἐνεδύσατο τὴν ἁγίαν σάρκα ἐκ τῆς ἁγίας παρθένου ὡς νυμφίος ἱμάτιον ἐξυφάνας ἑαυτῷ ἦν τῷ σταυρικῷ πάθει, ὅπως συγκεράσας τὸ θνητὸν ἡμῶν σῶμα τῇ ἑαυτοῦ δυνάμει καὶ μίξας τῷ ἀφθάρτῳ τὸ φθαρτὸν καὶ τὸ ἀσθενὲς τῇ ἰσχυρῷ σώσῃ τὸν ἀπολλύμενον ἄνθρωπον.

Sect. 95. p. 193. *The Angel which redeemed me.*—Rather, *The Angel the Redeemer*, הַמַּלְאָךְ הַגֹּאֵל. See Macdonald, *Pentateuch*, III. ii. 1, vol. ii. p. 240.

96. p. 196. The two created angels.—See Euseb. *Dem. Evang.* V. ii. p. 237.

Ib. p. 197. Add to note 2.—So St. Ambrose, *De Abraham*, I. vi. 51 (Migne, i. 440) on *Gen.* xix. 1, 'Ubi gratia largienda est, Christus adest: ubi exercenda severitas, soli adsunt ministri, deest Jesus.'

99. p. 202. Its outward token, the Cloudy Pillar.—Compare *Numbers*, xiv. 14.

101. p. 209. The invisible Agent in that act of doom.—So Euseb. *Dem. Evan.* V. 19.

105. p. 215. To Ezekiel and Daniel.—And see, before Ezekiel, *Amos* vii. 7, and ix. 1.

108. p. 221. Add to note.—St. Hippolytus, in his comment on the passage (Lagarde's ed. No. 59. § 24, p. 160), takes *the Man clothed in linen* to be ὁ Κύριος, and distinguishes him from St. Michael.

Ib. p. 222. May put forward what is good in them.—See St. Thomas Aq. I^{a}. Qu. cxiii. Art. 7, *ad fin.*

Ib. p. 223. Priestly vesture.—So St. Hippolytus speaks of the ἱερατικὸς χιτών of the Word, *On the Vision of Daniel*, ed. Lagarde, p. 161, l. 4.

112. p. 233. The familiar division into the Prophetic, the Sacerdotal, and the Regal Action of the Mediator.—The earliest occurrence of this that I have met with is in Euseb. *Dem. Evan.* Book VIII. Prooem. p. 363.

Ib. p. 235. The one key to the right understanding of Revelation.—Comp. St. Leo, *Serm.* LXVI. ii. (Migne, vol. i. col. 365 (256)).

113. p. 236. Secret and undisclosed, although incessant, operation of the Mediator.—Comp. St. Athan. *Cont. Ar.* III. xxx. p. 184.

115. p. 239. Teaching His ancient Church.—So St. Hippolytus, *Ag. Noetus* (Lagarde, No. 3. § 12. p. 51, l. 24), Ἐν τούτοις τοίνυν [νόμῳ καὶ προφήταις] πολιτευόμενος ὁ Λόγος ἐφθέγγετο περὶ ἑαυτοῦ (ἤδη γὰρ αὐτὸς ἑαυτοῦ κῆρυξ ἐγένετο) δεικνύων μέλλοντα Λόγον φαίνεσθαι ἐν ἀνθρώποις, δι' ἣν αἰτίαν οὕτως ἐβόα, Ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ζητοῦσιν, εὑρέθην τοῖς ἔμε μὴ ἐπερωτῶσιν, *Isa.* lxv. 1; also *On Antichrist*, § 2 (Lagarde's ed. p. 2, l. 12), Οὗτοι γὰρ πνεύματι προ-

φητικῷ οἱ πατέρες κατηρτισμένοι καὶ ὑπ' αὐτοῦ τοῦ Λόγου ἀξίως τετιμημένοι, ὀργάνων δίκην ἑαυτοῖς ἡνωμένοι, ἔχοντες ἐν ἑαυτοῖς ἀεὶ τὸν Λόγον ὡς πλῆκτρον, δι' οὗ κινούμενοι ἀπήγγελλον ταῦτα ἅπερ ἤθελεν ὁ Θεὸς οἱ προφῆται. Οὐ γὰρ ἐξ ἰδίας δυνάμεως ἐφθέγγοντο (μὴ πλανῶ) οὐδὲ ἅπερ αὐτοὶ ἐβούλοντο. Ταῦτα ἐκήρυττον, ἀλλὰ πρῶτον μὲν διὰ τοῦ Λόγου ἐσοφίζοντο ὀρθῶς, ἔπειτα δι' ὁραμάτων προεδιδάσκοντο τὰ μέλλοντα καλῶς, εἶθ' οὕτω πεπεισμένοι ἔλεγον ταῦτα, ἅπερ αὐτοῖς ἦν μόνοις ἀπὸ τοῦ Θεοῦ ἀποκεκαλυμμένα, τοῖς δὲ λοιποῖς ἀποκεκρυμμένα. Also, see Burton, *Testim. Antenicene Fathers*, § 95, p. 179, for the language of St. Clement of Alexandria on this point, speaking of Christ as ὁ προφήτης προφητῶν καὶ Κύριος παντὸς προφητικοῦ λόγου.

Sect. 118. p. 244. That earlier Gospel of Justification by Faith.—See Card. Newman, *Parochial Sermons*, Vol. ii. Serm. VIII. pp. 94, 95: 'The evangelical covenant, which was not to be preached till near two thousand years afterwards, was revealed and transacted in Abraham's person . . . He was justified by faith, he trusted in God's power to raise the dead, he looked forward to the day of Christ, and was vouchsafed a vision of the Atoning Sacrifice on Calvary;' and the following beautiful places of St. Leo, *Serm.* XXXI. (Migne, vol. i. col. 234 (111)), 'Omnes sancti qui Salvatoris nostri tempora praecesserunt, per hanc fidem justificati, et per hoc sacramentum Christi sunt corpus effecti, exspectantes universalem credentium redemptionem in semine Abraham . . . *qui est Christus;*' *Serm.* LII. (i. 314 (199)), 'Non enim quia secundum inscrutabile propositum Sapientiae Dei novissimis diebus *Verbum caro factum est* ideo salutiferae Virginis partus extremi tantum temporis generationibus profuit, et non se etiam in praeteritas refudit aetates. Omnis prorsus antiquitas colentium Deum verum, omnis numerus apud saecula priora sanctorum in hac fide vixit et placuit; et neque patriarchis, neque prophetis, neque cuiquam omnium sanctorum, nisi in redemptione Domini nostri Jesu Christi salus et justificatio fuit;' and *Serm.* LXIII. ii. (i. 354 (244)), 'Una enim fides justificat universorum temporum sanctos, et ad eamdem spem fidelium pertinet quidquid per mediatorem Dei et hominum Jesum Christum vel nos confitemur factum vel patres nostri adoravere faciendum;' and *Serm.* LXVI. i. (i. 365 (255)), 'Redemptio Salvatoris, destruens opus diaboli et rumpens vincula peccati, ita magnae

pietatis suae disposuit sacramentum, ut usque ad consummationem quidem mundi praefinita generationum plenitudo decurreret, sed renovatio originis per justificationem indiscretae fidei ad omnia retro saecula pertineret. Incarnatio quippe Verbi, et occisio et resurrectio Christi, universorum fidelium salus facta est, et sanguis unius justi hoc nobis donavit, qui eum pro reconciliatione mundi credimus fusum, quod contulit patribus, qui similiter credidere fundendum.' (Cap. ii.), 'Nihil ergo, dilectissimi, ab antiquis significationibus in Christiana religione diversum est, nec umquam a praecedentibus justis, nisi in Domino Jesu Christo salvatio sperata est, dispensationibus quidem pro divinae voluntatis ratione variatis, sed in idipsum coruscantibus et legis testimoniis et prophetiae oraculis et oblationibus hostiarum: quia sic congruebat illos populos erudiri, ut quae revelata non caperent, obumbrata susciperent, et major Evangelii esset auctoritas, cui tot signis totque mysteriis veteris Testamenti paginae deservissent; de quibus Dominus profitebatur, quod non venerat legem solvere, sed adimplere.' Also St. Gregory the Great, *Homil. in Ezech.* Lib. II. Hom. iii. 16 (Migne, Vol. ii. col. 966 (1338)), 'Et quidem ab Abel sanguine passio jam coepit Ecclesiae, et una est Ecclesia electorum praecedentium atque sequentium . . . Non divisi [antiqui patres] a sancta Ecclesia fuerunt, quia mente, opere, praedicatione, ista jam fidei sacramenta tenuerunt, istam sanctae Ecclesiae celsitudinem conspexerunt, quam nos non adhuc praestolando sed jam habendo conspicimus. Sicut enim nos in praeterita passione Redemptoris nostri, ita illi per fidem in eadem ventura sunt salvati;' and *Ibid.* Hom. iv. 7 (ii. 977 (1345)), 'Ipsa fides atque ipsum meritum tenuit corda praecedentium quae replevit corda sequentium sub novo testamento positorum;' and *Ibid.* Hom. v. 2 (ii. 985 (1352)), 'Omnes electi, sive qui in Judaea esse potuerunt sive qui nunc in Ecclesia existunt, in Mediatorem Dei et hominum crediderunt et credunt.' See also Canon Bright's *Sermons of St. Leo on the Incarnation*, note 13, p. 94.

119. p. 246. The secret action of the One Mediator.—St. Hippol. *Comment. in Genes.* Lagarde's ed. § 46, p. 139, 'Ο Κύριος ὡς Υἱὸς τὰ δι' ὧν ἐκεῖνοι [οἱ τῶν πατέρων ἐπισημότατοι, who were only οἰκέται] γεγόνασι λαμπροὶ κεχορήγηκεν αὐτοῖς· τοιγάρτοι λέγουσιν ὅτι ἐκ τοῦ πληρώματος αὐτοῦ πάντες ἡμεῖς ἐλάβομεν.

Sect. 136. p. 282. The remarkable prevalence of a very general expectation.—Read Newman's Two Sermons on *The Kingdom of the Saints—Parochial Sermons*, Vol. ii. Sermons XX. XXI.

144. p. 307. Christ's act in the Upper Chamber was sacrificial.—Comp. the Διατάξεις τῶν ἁγίων ἀποστόλων, διὰ Ἱππολύτου (*Constitt. Apost.* Lib. VIII.), given as No. 7 of Lagarde's Hippolytus, § 26, περὶ εὐταξίας, p. 88, l. 9, Πρῶτος τοίνυν Ἀρχιερεὺς ὁ μονογενὴς Χριστός[1], οὐχ ἑαυτῷ τὴν τιμὴν ἁρπάσας, ἀλλὰ παρὰ τοῦ Πατρὸς κατασταθείς· ὃς γενόμενος ἄνθρωπος δι' ἡμᾶς καὶ τὴν πνευματικὴν θυσίαν προσφέρων αὐτῷ τῷ Θεῷ καὶ Πατρὶ πρὸ τοῦ πάθους ἡμῖν διετάξατο μόνοις τοῦτο ποιεῖν, κ.τ.λ.

148. p. 313. Disembodied men are not mere spirits.—St. Irenaeus, *Adv. Haer.* II. lxiii. p. 241, 'Plenissime Dominus docuit non solum perseverare animas, sed et characterem corporis, in quo etiam adaptantur, custodire eundem, et meminisse eas operum quae egerunt hic et a quibus cessaverunt, in enarratione quae scribitur De Divite et Lazaro;' and *Ibid.* cap. lxiv. p. 242, 'Manifestissime declaratum est et perseverare animas . . . et habere hominis figuram, ut etiam cognoscantur, et meminerint eorum quae sint hic.'

151. p. 318. Christ's preaching in the Unseen.—St. Hippol. *Fragments, On Daniel*, No. 102 in Lagarde, p. 180, Καταχθονίων δὲ [βασιλεὺς], ὅτι καὶ ἐν νεκροῖς ἐλογίσθη, εὐαγγελιζόμενος ταῖς τῶν ἁγίων ψυχαῖς, διὰ θανάτου θάνατον νικῶν; and St. Irenaeus, *Adv. Haer.* IV. xlv; and St. Augustine, *Cont. Julian* VI. xxii. (Migne, vol. x. col. 1553.)

177. p. 367. The *First Resurrection* is spiritual. So St. Augustine argues, *De Civ. Dei*, xx. vi, vol. vii. 665.

178. p. 368. Christ's faithful people live and reign with Him even now. Compare the 'Quem nosse vivere, Cui servire regnare est,' of the Second Collect at Matins; and St. Aug. *Civ. Dei*, xx, ix (vol. vii. col. 672), 'Interea dum mille annis ligatus est diabolus, sancti regnant cum Christo etiam ipsis mille annis eisdem sine dubio, et eodem modo intelligendis, id est, isto jam tempore prioris ejus adventus . . . . Ecclesia et nunc est regnum Christi, regnumquae coelorum. Regnant itaque cum illo etiam nunc sancti ejus, aliter quidem, quam tunc regna-

[1] Compare the title 'Ο Ἀρχιερεὺς ὁ ἀσύγκριτος, 'The Incomparable High Priest,' applied to Christ a few lines further on in the same passage.

bunt;' and, a few lines afterwards, of the Faithful Departed, 'Quamvis ergo cum suis corporibus nondum, jam tamen eorum animae regnant cum Illo, dum isti mille anni decurrunt. Unde in hoc eodem libro et alibi legitur, *Beati mortui, qui in Domino moriuntur, amodo et jam dicit Spiritus, ut requiescant a laboribus suis; nam opera eorum sequuntur illos.* Regnat itaque cum Christo nunc primum Ecclesia in vivis et mortuis.'

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